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CHOWKHAMBA SANSKRIT STUDIES. VOL. XXVIII.

THE

HYMNS OF THE SĀMAVEDA

TRANSLATED WITH A POPULAR COMMENTARY

RALPH T. H. GRIFFITH,

THE
CHOWKHAMBA SANSKRIT SERIES OFFICE
Varanasi-1 (India.)

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VOL. XXVIII

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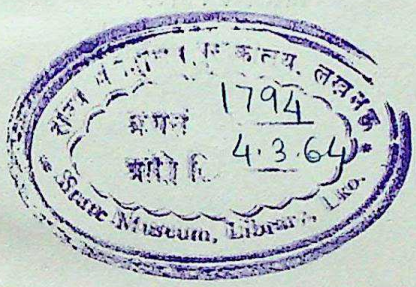
BY

RALPH T. H. GRIFFITH,
FORMERLY PRINCIPAL OF BENARES COLLEGE.



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PUBLISHER'S NOTE

The metrical English translations of the Vedas, done by Griffith, are still the best, and held in the highest esteem. These translations, which are an attempt to bring within easy reach of all English-speaking people a translation of the Vedic Hymns, are with scrupulous fidelity, closest to the letter and spirit of the original. He has based his translations mostly on the Commentaries of Sayan, which brings them nearest to our traditional views.

The deep scholarship of sanskrit language and contact with the eminent Indian Scholars has rendered his translations all the more authentic and dependable.

Due to the growing demand of this translation of Sam-Veda and its being long out of print, we have reprinted it by photo offset process from the latest original Edition to make it once more available to the readers at a fairly low price.

We trust that this venture of ours, will receive the usual patronage and encouragement of the readers.

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PREFACE

THE Sāmaveda, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Ṛigveda or Veda of Recited Praise. Its Sanhitā, or metrical portion, consists chiefly of hymns to be chanted by the Udgātaṛ priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛigveda, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the Ṛigveda as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛigveda. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the Grāmageyagāna, or Congregational, and the Āraṇyagāna or Forest Song-book, follow the order of the verses of Part I., of the Sanhitā and two others, the Ūhagāna and the Uhyagāna, of Part II. This Part is less disjointed than Part I., and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in Part I.

There is no clue to the date of the compilation of the Sāmaveda Hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Āryans first came into India, but

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was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the Sāmaveda-saṇhitā, the Kauthuma Śākhā or recension is current in Guzerat, the Jaiminīya in the Carnatic, and the Rāṇāyanīya in the Mahratta country. A translation, by Dr. Stevenson, of the Rāṇāyanīya recension—or, rather, a free version of Sāyaṇa's paraphrase—was edited by Professor Wilson in 1842; in 1848 Professor Benfey of Göttingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874—1878 Pandit Satyavrata Sāmaśrami of Calcutta published in the *Bibliotheca Indica* a most meritorious edition of the Sanhitā according to the same recension, with Sāyaṇa's Commentary, portions of the Song-books, and other illustrative matter. I have followed Benfey's text, and have made much use of his glossary and notes. Pandit Satyavrata Sāmaśrami's edition also has been of the greatest service to me. To Mr. Venis, Prinicipal of the Benares Sanskrit College, I am indebted for the loan of the College manuscripts of the text and commentary.

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the Hymns of the Ṛigveda. For help in translating the non-Rigvedic hymns of the Sāmaveda I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der Ṛigveda*, vol. iii, pp. 19—25.

For further information regarding the Sāmaveda Weber's *History of Indian Literature*, and M. Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in Chambers's Encyclopædia should be consulted.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRI
25th May, 1893.

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THE HYMNS OF THE SÂMAVEDA.

PART THE FIRST.

BOOK I.

CHAPTER I.

OM. Glory to the Sâmaveda! To Lord Gaṇeśa glory! OM.

DECADE I.

Agni.

COME, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!

The benedictory line is a modern addition. OM is a sacred exclamation that may be uttered—inaudibly to profane ears—at the beginning and end of a reading of the Vedas or before a prayer. *Gaṇeśa*, Lord of the Gaṇas or troops of inferior deities, is a post-Vedic God, regarded as the remover of obstacles and hence propitiated at the beginning of important undertakings and invoked at the commencement of books.

The metre of the hymn is Gâyatrî, each stanza consisting of three octosyllabic Pâdas or divisions, two of which form the first line and one the second.

1 *Agni:* fire, and the God of fire. Agni is, next to Indra, the most prominent of the deities of the Ṛigveda. He is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations, of their worshippers. *Sacrificial offering:* oblation of *ghṛitam*, *ghî*, or clarified butter, sprinkled upon the sacrificial fire. *Hotar:* or *hotṛi* or *hotâ* (from *hu*, to sacrifice), the Presenter, the ministering priest who offers the oblation; or (from *hve*, to call) the priest who invites the Gods to the sacrifice, the invoker or Herald. Agni concentrates in himself the various sacrificial duties of the different classes of human priests, and is more

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2 O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.
3 Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
4 Served with oblation, kindled, bright, through love of song may Agni, bent
On riches, smite the Vṛitras dead!
5 I laud your most belovèd guest like a dear friend, O Agni, him
Who, like a chariot, wins us wealth.
6 Do thou, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!

---

especially the Hotar invoking the Gods with the sound of his crackling flames and presenting to them the oblations which he consumes. *Holy grass:* Kuśa or Darbha grass (Poa Cynosuroides), clipped, trimmed, and strewn on the floor of the sacrificial chamber as a seat for the Gods and for the sacrificers. This stanza, seen by, or revealed to, the Ṛishi or inspired sage or seer Bharadvâja, is the tenth verse of Hymn XVI. of Book VI. of the Ṛigveda.

2 Revealed to Bharadvâja. Ṛigveda VI. 16. 1.

3 Revealed to Medhâtithi. Ṛigveda I. 12. 1. *Possessor of all wealth:* all riches are at Agni's disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious worshippers whose oblations he carries to the Gods.

4 Revealed to Bharadvâja. Ṛigveda VI. 16. 34. *The Vṛitras:* the enemies, the oppressors or obstructors, are especially the demons of drought, the hostile powers of the atmosphere who malevolently withhold the flow of the seasonable rain.

5 Revealed to Uśanâ Kâvya. The reading of the Ṛigveda, VIII. 73. 1, is *Agnim* the accusative case in the place of the vocative *Agne. Your:* the sacrificers'. *Like a chariot:* that enriches its owner by winning races; *ratham* being in the accusative case by attraction after *na*.

6 Revealed to Suditi or Purumîḷha. Ṛigveda VIII. 60. 1

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7 O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma-drops!

8 May Vatsa draw thy mind away even from thy loftiest dwelling-place!
Agni, I yearn for thee with song.

9 Agni, Atharvan brought thee forth by rubbing from the sky, the head
Of all who offer sacrifice.

10 O Agni, bring us radiant light to be our mighty succour, for
Thou art our visible deity!

DECADE II.

Agni.

O AGNI, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe!

---

7 Revealed to Bharadvâja. Ṛigveda VI. 16. 16. *Other:* different, that is, more excellent.

8 Revealed to Vatsa of the family of Kaṇva. The reading of the Ṛigveda, VIII. 11. 7, is *kâmayâ* in the place of *kâmaye*:—'Agni, with song that yearns for thee.'

9 Bharadvâja is the Ṛishi. Ṛigveda VI. 16. 13. *Atharvan:* the sage who was the first to obtain fire, to institute sacrifice, and to offer up prayer and libations of Soma. *From the sky: pushkarât:* literally, from the blue lotus, which is apparently a figurative expression for heaven. *The head of all who offer sacrifice:* according to Professor Ludwig, 'the head of the priest Viṣva,' that is, the summit of Heaven, Viṣva (All, universal) being apparently sometimes used as a name of Dyaus or Heaven.

10 Vâmadeva is the Ṛishi. This stanza is not found in the Ṛigveda.

The metre is Gâyatrî.

1 Ṛigveda VIII. 64. 10. Ascribed to Virûpa of the family of Angiras by the Anukramaṇikâ or Index of the Ṛigveda, and to Ahi or Virûpa by Sâyaṇa's Commentary on the Sâmaveda.

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2 I seek with song your messenger, oblation-bearer, lord of wealth,
Immortal, best at sacrifice.

3 Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.

4 To thee, illuminer of night, O Agni, day by day with prayer,
Bringing thee reverence, we come.

5 Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house!

6 To this fair sacrifice to drink the milky draught art thou called forth:
O Agni, with the Maruts come!

7 With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial lord of holy rites.

---

2 Ascribed to Vâmadeva. Ṛigveda IV. 8. 1. *Your messenger:* Agni, who conveys to the Gods the oblations of their worshippers.

3 Ṛigveda VIII. 91. 13. Ascribed to Prayoga of the family of Bhṛigu. *Before the wind:* or, in front of the wind, which fans the sacrificial fire.

4 Ṛigveda I. 1. 7. Ascribed to Madhuchchhandas.

5 Ṛigveda I. 27. 10. Ascribed to Ṣunaḥṣepa. *Thou who knowest lauds: jarâbodha:* the Ṛishi apparently addresses himself. *Rudra,* the roaring, or more probably the bright red God, is in this place a name of Agni.

6 Ṛigveda I. 19. 1. Ascribed to Medhâtithi. *Milky draught:* milk mingled with Soma juice. *Maruts:* the Gods of wind and storm, the special friends and allies of Indra.

7 Ṛigveda I. 27. 1. Ascribed to Ṣunaḥṣepa. *Like a long-tailed steed:* Agni, or Fire, is likened to a horse probably on account of his impetuosity; and his long flames, driven by the wind, are compared to the horse's flowing tail. Sâyaṇa explains: 'scattering our foes with thy flames as a horse brushes away the flies that trouble him.'

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8 As Aurva and as Bhṛigu called, as Apnavâna called, I call
The radiant Agni robed with sea.
9 When he enkindles Agni, man should with his heart attend the song:
I kindle Agni till he glows.
10 Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

DECADE III.

Agni.

Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2 May Agni with his pointed blaze cast down each fierce devouring fiend:
May Agni win us wealth by war!

---

8 Ṛigveda VIII. 91. 4. Ascribed to Prayoga. *Aurva:* grandson of the ancient Ṛishi or primeval patriarch *Bhṛigu. Apnavâna:* another ancient Ṛishi of the family of Bhṛigu, mentioned in Ṛigveda IV. 7. 1 in connexion with the earliest worship of Agni. *Robed with sea:* surrounded, in his form of lightning, by the firmament or sea of air.

9 Ṛigveda VIII. 91. 22. Ascribed to Prayoga. *With his heart:* a devout spirit will compensate the want of milk-libation and properly prepared fuel for sacrifice. *Till he glows: vivasvabhiḥ* used in an adverbial sense: 'with darkness-dispelling offerings':—Stevenson. 'With the priests,' according to Sâyaṇa.

10 Ṛigveda VIII. 6. 30. Ascribed to Vatsa. *The light:* the sun which is lighted up beyond the range of men's sight. Indra, who is identified with the Sun, is the deity of the stanza.

The metre is Gâyatrî.

1 Ṛigveda VIII. 91. 7. Ascribed to Prayoga. *For powerful kinship:* I follow Professor Ludwig in taking *naptre* to be the locative case of *naptram* with a dative signification. Stevenson translates differently: 'that thou mayest strengthen our children.'

2 Ṛigveda VI. 16. 28. Ascribed to Bharadvâja.

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3 Agni, be gracious; thou art great: thou hast approached the pious man,
Hast come to sit on sacred grass.
Agni, preserve us from distress: consume our enemies, O God,
Eternal, with thy hottest flames!

5 Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.

6 Lord of the tribes, whom all must seek, we, worshipped Agni! set thee down,
Refulgent, rich in valiant men.

7 Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.

8 O Agni, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!

---

3 Ṛigveda IV. 9. 1. Ascribed to Vâmadeva. There is a slight variation in the Sâmaveda reading.

4 Ṛigveda VII. 15. 13. Ascribed to Vasishṭha.

5 Ṛigveda VI. 16. 43. Ascribed to Bharadvâja. In the third Pâda, the second line of the translation, instead of *âśavaḥ*, 'the fleet ones,' the Ṛigveda has *manyave*: 'They bear thee as thy spirit wills.'

6 Ṛigveda VII. 15. 7. Ascribed to Vasishṭha. The Ṛigveda has *deva*, God! in the place of *vayam*, 'we.' *Rich in valiant men*: *suvîram*: giver of brave sons to thy worshippers. 'Supereminently heroic.'—Stevenson.

7 Ṛigveda VIII. 44. 16. Ascribed to Virûpa. *He quickeneth the waters' seed*: Agni in the form of lightning impregnates the watery clouds and so causes the rain to flow.

8 Ṛigveda I. 27. 4. Ascribed to Śunaḥśepa. *Good fortune*: effectual prayer or oblation.

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9 By song, O Agni, Angiras! Gopavana hath brought thee forth:
Hear thou my call, refulgent one!

10 Agnî, the Sage, the Lord of Strength, hath moved around the sacred gifts,
Giving the offerer precious things.

11 His heralds bear him up aloft, the God who knoweth all that lives,
The Sun, that all may look on him.

12 Praise Agni in the sacrifice, the Sage whose holy laws are true.
The God who driveth grief away.

13 Kind be the Goddesses to lend us help, and kind that we may drink:
May their streams bring us health and wealth!

---

9 Ṛigveda VIII. 63. 11. Ascribed to Gopavana. *Angiras:* a name of Agni, regarded as the best or eldest of the primeval priestly family of the Angirasas. The reading of the Ṛigveda is slightly different, *yam tvâ.....chanishṭhad* instead of *tam tvâ.....janishṭhad:* 'Thou whom Gopavana made glad.'

10 Ṛigveda IV. 15. 3. Ascribed to Vâmadeva. *Hath moved around:* carried as sacrificial fire from one altar or receptacle to another.

11 Ṛigveda I. 50. 1. Ascribed to Praskaṇva, or to Kaṇva. *Heralds:* rays of light that announce his approach. *The Sun:* Sûrya the Sun-god, with whom Agni is identified, is the deity of the hymn from which the stanza is taken.

12 Ṛigveda I. 12. 7. Ascribed to Medhâtithi.

13 Ṛigveda X. 9. 4. Ascribed by the Ṛigveda Index to Triśirâs, son of Tvashṭar, or to Sindhudvîpa, son of Ambarîsha, but by the Sâmaveda Commentary to Sindhudvîpa, or to Trita Âptya. *Goddesses:* the deified Waters, the deities to whom the original hymn is addressed. The reading of the Ṛigveda differs slightly: 'The Waters be to us for drink, Goddesses for our aid and bliss.'

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14 Lord of the brave, whose songs dost thou in thine abundance now inspire,
Thou whose hymns help to win the kine?

DECADE IV.

Agni.

SING to your Agni with each song, at every sacrifice for strength.
Come, let us praise the wise and everlasting God even as a well-beloved friend.

2 Agni, protect thou us by one, protect us by the second song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!

3 O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, most youthful one! by Bharadvâja's hand, shine on us richly, holy Lord!

---

14 Ṛigveda VIII. 73. 7. Ascribed to Uṣanâ Kâvya. *Lord of the brave: satpate:* The Ṛigveda has *dampate,* 'lord of the house:' it also reads *parîṇaso* instead of *parîṇasi.* The third Pâda, or second line, is translated differently by Stevenson: 'his, whose voice is employed in praising thee during this moon-plant sacrifice.'

The metre is Bṛihatî, consisting of two Pâdas or divisions of eight syllables each in the first line, and two of twelve and eight syllables respectively in the second line.

1 Ṛigveda VI. 48. 1. Ascribed in the Ṛigveda Index to Ṣamyu, but in Sâyaṇa's Commentary on the Sâmaveda to Bharadvâja. *Let us praise:* it seems necessary to take the singular verb with the plural pronoun.

2 Ṛigveda VIII. 49. 9. Ascribed to Bharga, son of Pragâtha. *By four hymns:* according to Sâyaṇa the four Vedas are meant; but the text has only *chatasṛibhiḥ,* by four, and the reference may be to the four quarters of the heavens.

3 Ṛigveda VI. 48. 7. Ascribed to Ṣamyu (see note on stanza 1), but in Sâyaṇa's Commentary on the Sâmaveda attributed to Tṛiṇapâṇi. The reading of the Ṛigveda is *revan naḥ ṣukra dîdihi dyumat pâvaka dîdihi:* 'Shine on us, O bright God, with wealth, shine, Purifier! splendidly.'

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4 O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, the stall of kine!

5 Agni, praise-singer! Lord of men, God! burning up the Râkshasas,
Mighty art thou, the ever-present, household-lord! home-friend and guardian from the sky.

6 Immortal Jâtavedas, thou bright-hued refulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn!

7 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!

8 Famed art thou, Agni, far and wide, preserver, righteous, and a Sage.
The holy singers, O enkindled radiant one, ordainers, call on thee to come.

9 O holy Agni, give us wealth famed among men and strengthening life!

---

4 Ṛigveda VII. 16. 7. Ascribed to Vasishṭha. *Princes: sûrayaḥ:* wealthy men who institute sacrifices, defray the charges, and reward the officiating priests with gifts of gold, robes, horses, and cattle.

5 Ṛigveda VIII. 49. 19. Ascribed to Bharga (see note on 2), but in the Commentary on the Sâmaveda to Bharadvâja. *Râkshasas:* fiends or ogres who wander about, especially at night, disturbing sacrifices and pious men, and showing general hostility to the human race.

6 Ṛigveda I. 44. 1. Ascribed to Praskaṇva. *Jâtavedas:* the wise or omniscient; a frequently-occurring appellative of Agni. *Gift of Dawn:* freshly kindled and given to men at break of day.

7 Ṛigveda VI. 48. 9. See note on stanza 3. *The charioteer:* the forwarder.

8 Ṛigveda VIII. 49. 5. See note on stanza 2. *Ordainers:* arrangers of the sacrifice.

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Bestow on us, O helper, that which many crave, more glorious still through righteousness!

10 To him, who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him like the first vessels filled with savoury juice, to Agni let the lauds go forth.

DECADE V.

Agni

With this mine homage I invoke Agni for you, the Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal messenger of all.

2 Thou liest in the logs that are thy mothers: mortals kindle thee.
Alert thou bearest off the sacrificer's gift, and then thou shinest to the Gods.

3 He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Ârya strength!

---

9 Ṛigveda VIII. 49. 11. *Helper:* or, affable.

10 Ṛigveda VIII. 92. 6. Ascribed to Sobhari or Saubhari. *Let the lauds go forth:* the Ṛigveda has *yanti* instead of *yantu:* 'To Agni songs of praise go forth.'

The metre is Bṛihatî.

1 Ṛigveda VII. 16. 1. Ascribed to Vasishṭha. *Son of Strength:* the sacrificial fire being produced by the violent agitation of the fire-drill, consisting of two pieces of wood called *araṇî.*

2 Ṛigveda VIII. 49. 15. Ascribed to Bharga. The Ṛigveda reading differs: 'Thou liest in the logs: from both thy mothers mortals kindle thee.' *To the Gods:* or, among the Gods.

3 Ṛigveda VIII. 92. 1. Ascribed to Sobhari or Sanbhari. In the Ṛigveda, in the second line, the verb is in the indicative mood instead of the imperative.

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4 Chief Priest is Agni at the laud, as stones and grass at sacrifice.
Gods! Maruts! Brahmaṇaspati! I crave with song the help that is most excellent.

5 Pray Agni of the piercing flame, with sacred songs, to be our help;
For wealth, famed Agni, Purumîḷha and ye men! He is Sudîti's sure defence.

6 Hear, Agni who hast ears to hear, with all thy train of escort Gods!
With those who come at dawn let Mitra, Aryaman sit on the grass at sacrifice.

7 Agni of Divodâsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.

---

4 Ṛigveda VIII. 27. 1. Ascribed to Manu Vaivasvata. *Chief Priest: purohitaḥ:* or, set in front. *At the laud:* in the *Uktha*, a service in which certain laudatory verses are recited. *Stones and grass:* stones for crushing the stalks of the Soma plant and expressing the juice, and Kuśa grass trimmed and strewn for the Gods to sit upon. In the Ṛigveda, the words Maruts, Brahmaṇaspati, and Gods are in the accusative case: 'With song I seek Maruts and Brahmaṇaspati, Gods, for help much to be desired.' *Brahmaṇaspati:* Lord of Prayer, is an impersonation of the power of devotion. See Ṛigveda, Vol. I., Index.

5 Ṛigveda VIII. 60. 14. Ascribed to Sudîti and Purumîḷha, or to Sudîti Purumîḷha. *He:* Agni. The Ṛigveda reads *Agnim* instead of *Agniḥ:* 'Agni, to light our dwelling well,' according to Professor Ludwig's interpretation.

6 Ṛigveda I. 44. 13. Ascribed to Praskaṇva. *With those who come at dawn: prâtaryâvadbhiḥ:* the Ṛigveda reads *prâtaryâvâṇaḥ*, agreeing with Mitra, Aryaman, and Varuṇa understood.

7 Ṛigveda VIII. 92. 2. See note to stanza 3. *Agni of Divodâsa:* Agni whom the liberal prince Divodâsa or Atithigva especially worshipped and claimed as his tutelary god. Instead of *deva indro na*, God, like Indra, the Ṛigveda reads *devân achchha na*, as it were towards the Gods. The stanza is obscure.

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8 Whether thou come from earth or from the lofty lucid realm of heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most wise!

9 If, loving well the forests, thou wentest to thy maternal floods,
Not to be scorned, Agni, is that return of thine when, from afar, thou now art here.

10 O Agni, Manu stablished thee a light for all the race of men:
With Kaṇva hast thou blazed, Law-born and waxen strong, thou whom the people reverence.

CHAPTER II.

DECADE I. Agni.

The God who giveth wealth accept your full libation poured to him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you

---

8 Ṛigveda VIII. 1. 18. Ascribed to Medhâtithi and Medhyâtithi, or to the former only.

9 Ṛigveda III. 9. 2. Ascribed to Viśvâmitra. *That return of thine:* thy descent to earth from the celestial waters or clouds of the heavens in which thou art born in the form of lightning.

10 Ṛigveda I. 36. 19. Ascribed to Kaṇva, or according to Sâyaṇa's Commentary on the Sâmaveda, to Praskaṇva. *Manu:* the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies. *Law-born:* born from, or in accordance with, the eternal Law which ordains sacrifice. *Kaṇva:* the Ṛishi or seer of the hymn from which the stanza is taken, or the ancestor of Praskaṇva to whom Sâyaṇa ascribes it.

The metre is Bṛihatî.

1 Ṛigveda VII. 16. 11. Ascribed to Vasishṭha. The Ṛigveda has 'accepts.'

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2 Let Brahmaṇaspati come forth, let Sûṇṛitâ the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!

3 Stand up erect to lend us aid, stand up like Savitar the God,
Erect as strength-bestower when we call on thee with priests who balm our offerings!

4 The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni! skilled in lauds, one prospering in a thousand ways.

5 With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.

6 This Agni is the Lord of great prosperity and hero strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.

---

2 Ṛigveda I. 40. 3. Ascribed to Kaṇva. *Brahmaṇaspati:* the Lord of Prayer. *Sûṇṛitâ:* the Goddess of true and pleasant speech. *Fivefold gift:* oblations of grain, gruel, curdled milk, rice-cake, and curds. *The hero:* Agni.

3 Ṛigveda I. 36. 13. Ascribed to Kaṇva. *Stand up erect:* Agni, as erect, is identified by Sâyaṇa with the *yûpa* or sacrificial post to which the victims at an animal sacrifice were tied. Accordingly he takes *añjibhiḥ* to mean 'with unguents' wherewith the post was anointed. 'By our oblation-bearing priests.'—Stevenson. *Like Savitar:* Savitar is the Sun, sometimes identified with, and sometimes distinguished from, Sûrya.

4 Ṛigveda VIII. 92. 4. Ascribed to Sobhari or Saubhari. The reading of the Ṛigveda differs: 'The man whom thou wouldst lead to wealth.'

5 Ṛigveda I. 36. 1. Ascribed to Kaṇva. The Ṛigveda has *ṭ̣ate*, 'praise,' or 'worship,' instead of *indhate*, 'kindle' or 'inflame.'

6 Ṛigveda III. 16. 1. Ascribed to Utkila or Atkila.

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7 Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
Lord of all boons, thou art the Potar, passing wise.
Pay worship, and enjoy the good!
8 We as thy friends have chosen thee, mortals a God, to be our help,
The Waters' Child, the blessèd, the most mighty one, swift conqueror, and without a peer.

DECADE II.

Agni.

PRESENT oblations, make him splendid: set ye as Hotar in his place the Home's Lord, worshipped
With gifts and homage where they pour libations!
Honour him meet for reverence in our houses.
2 Verily wondrous is the tender youngling's growth who never draweth nigh to drink his mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.

---

7 Ṛigveda VII. 16. 5. Ascribed to Vasishṭha. *Potar:* the Cleanser or Purifier: one of the sixteen officiating priests, all of whose functions are concentrated in Agni.

8 Ṛigveda III. 9. 1. Ascribed to Viśvâmitra. *The Waters' Child:* Apâmnapât, Offspring of the Waters, is a name of Agni as born in the form of lightning from the watery clouds of the aerial ocean or firmament. *Most mighty:* the Ṛigveda has *sudîditim*, resplendent.

The metre in stanzas 2 and 4 is Jagatî—consisting of forty-eight syllables arranged in four Pâdas of twelve syllables each, two Pâdas forming a line or hemistich—, in stanza 10 Virâj—a shortened form of Triṣhṭup—, and in the rest Triṣhṭup, consisting of four Pâdas of eleven syllables each, two Pâdas forming a line.

1 This stanza is not found in the Ṛigveda. *The Home's Lord: gṛihapati*, Lord of the House, Home, or Homestead, is a common name of Agni. *Where they pour libations:* of *ghṛitam* or clarified butter on Agni or the sacrificial fire.

2 Ṛigveda X. 115. 1. Ascribed to Upastuta. *The tender youngling* is Agni. *His mothers* are the two fire-sticks, the lower of which, in which the sparks are produced by friction, being *she who hath no udder*. *His great errand:* as messenger and mediator between men and Gods.

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3 Here is one light for thee, another yonder: enter the third and be therewith united.
Beautiful be thy union with the body, belovèd in the Gods' sublimest birthplace!

4 For Jâtavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!

5 Agni Vaiṣvânara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.

6 Even as the waters from the mountain ridges, so sprang the Gods, through lauds, from thee, O Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.

---

3 Ṛigveda X. 56. 1. Ascribed to Bṛihaduktha. The stanza in the Ṛigveda is the beginning of a funeral hymn in which the Ṛishi bids the deceased man unite himself with the beams of the heavenly light, *one light* being the fire of the funeral pile, *another*, in the firmament, and *the third* the light in the highest region above the firmament. Here, as applied to Agni, the three lights are said by Sâyaṇa to be those of lightning, the Sun, and earthly fire. In the original hymn *the body* means a new body after cremation; but here the Sun appears to be intended. The reading of the Ṛigveda in the second line differs slightly from that of the Sâmaveda, *samveṣanaḥ* instead of *samveṣane*.

4 Ṛigveda I. 94. 1. Ascribed to Kutsa. *Jâtavedas:* Agni, the wise or omniscient God. *As 'twere a car:* as a carpenter constructs a car or wain, the hymn also being a chariot which travels to the Gods.

5 Ṛigveda VI. 7. 1. Ascribed to Bharadvâja. *Vaiṣvânara:* common to, dear to, or dwelling with, all Âryan men. *In course of Order:* in accordance with *ṛitam*, the eternal law which Gods and men obey and by which the whole universe is regulated. *Our vessel fit for their mouth:* the Gods receive oblations through Agni who is called their mouth. *The Gods have generated:* 'First the Gods brought the hymnal into being; then they engendered Agni, then oblation.'—Ṛigveda X. 88. 8.

6 Ṛigveda VI. 24. 6. Ascribed to Bharadvâja. There are several variations in the verse of the Ṛigveda, which is addressed to Indra.—

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7 Win, to protect you, Rudra, lord of worship, priest of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless!

8 The King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth at the flush of morning.

9 Agni advanceth with his lofty banner: through earth and heaven the Bull hath loudly bellowed.
He hath come nigh from the sky's farthest limit: the Steer hath waxen in the waters' bosom.

10 From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.

'By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra. Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush to battle.' *So sprang the Gods.....from thee:* 'Father of Gods, and yet their son wast thou.' —Ṛigveda I. 69. 1. *Bearing the lover of the song:* carrying Indra. According to Benfey 'bearing songs of praise.'

7 Ṛigveda IV. 3. 1. Ascribed to Vâmadeva. *Rudra:* the bright red God, Agni. *Before the thunder strike:* Professor Ludwig, in his Commentary on the verse in the Ṛigveda, refers to Atharvaveda XII. 2, 9, where Agni Kravyâd, or Agni in his most terrific form, is spoken of as the God of Death who stupefies men with his thunderbolt.

8 Ṛigveda VII. 8. 1. Ascribed to Vasishṭha. *Offered by his faithful servant:* I follow the reading of the Ṛigveda *sam aryo* instead of *samaryo*. *At the flush of morning:* the sacrificial fire being kindled at break of day.

9 Ṛigveda X. 8. 1. Ascribed to Triśirâs. *The Bull:* Agni, so called on account of his strength, impetuosity, and the noise of his flames. *In the waters' bosom:* in the lap of the waters of the firmament.

10 Ṛigveda VII. 1. 1. Ascribed to Vasishṭha. *With thoughts:* with religious attention and devotional thoughts. According to Sâyaṇa *dîdhitibhiḥ* signifies 'with fingers,' this meaning being attributed to the word, without any philological grounds, from its use in this and similar passages. *Urged by the hand: hastachyutam:* the Ṛigveda has *hastachyutî*, the noun of action with the sense of the instrumental case, 'with the hands' swift movement.'

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DECADE III.

Agni.

Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames are mounting to the vault of heaven.

2 Set forth the gleaming one, the song-inspirer, not foolish with the foolish, fort-destroyer,
Who leadeth with his hymns to thought of conquest, gold-bearded, richly splendid with his armour.

3 Thou art like heaven: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-dependent! Auspicious be thy bounty here, O Pûshan!

4 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels!
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward!

The metre is Trishṭup.

1 Ṛigveda V. 1. 1. Ascribed to Budha and Gavishṭhira. The second line is difficult:—'and then his irradiations proceed aloft to the heavens, like the flocks of moving birds.'—Stevenson. 'Like birds (?) flying up to a branch, the flames of Agni went up to heaven; (or like strong men reaching up to).'—Max Müller.

2 Ṛigveda X. 46. 5. Ascribed to Vatsapri. There are many variations in the Ṛigveda stanza:—'The foolish [that is, human priests weak and foolish in comparison with the wise Agni] brought the ne'er-bewildered forward, great, victor, song-inspirer, fort-destroyer. Leading the youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.' See Prof. Ludwig's interpretation of the Sâmaveda text in his Commentary on the Ṛigveda stanza.

3 Ṛigveda VI. 58. 1. Ascribed to Bharadvâja. *Holy: yajatam:* apparently a euphemism for 'dark.' Pûshan in the original hymn is regarded as the Sun, present by day and even in his absence regulating the night also. *Magic powers:* of the Gods.

4 Ṛigveda III. 1. 23. Ascribed to Viśvâmitra.

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5 Stablished to fill the juice with vital vigour, giver of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider with men, is seated in the waters' eddy.

6 Let the song, honouring the best, with longing honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the manly one in whom the folk must triumph!

7 In the two kindling-blocks lies Jâtavedas like the well-cherished germ in pregnant women,—
Agni who day by day must be entreated by men who watch provided with oblations.

8 Agni, from days of old thou slayest demons: never shall Râkshasas in fight o'ercome thee.
Burn up the foolish ones, raw flesh devourers: let none of them escape thine heavenly arrow!

---

5 Ṛigveda X. 46. 1. Ascribed to Vatsapri. *To fill the juice:* of the Soma plant. The Ṛigveda reads *sa te* instead of *sute*:—'to lend thee vital vigour.' *Who knows the clouds:* from which he (Agni) comes in the form of lightning. *In the waters' eddy:* where the waters of the firmament separate and descend.

6 Ṛigveda VII. 6. 1. Ascribed to Vasishṭha. The stanza in the Ṛigveda has important variations:—'Praise of the Asura, high imperial ruler, the manly one in whom the folk must triumph—I laud his deeds who is as strong as Indra, and lauding celebrate the fort-destroyer.' In the Ṛigveda, *the Asura*, the great superhuman and immortal being, is Agni, but in this stanza of the Sâmaveda Dyaus or Heaven appears to be intended. *The song: gîḥ:* this is not in the text, but must be understood. I follow the interpretation given in his Commentary on the Ṛigveda by Prof. Ludwig.

7 Ṛigveda III. 29. 2. Ascribed to Viśvâmitra. The variations are unimportant.

8 Ṛigveda X. 87. 19. Ascribed to Pâyu. *Demons: yâtudhânân:* Râkshasas, or somewhat similar evil spirits. 'Yátudhána giants.'—Stevenson.

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DECADE IV.

Agni.

Bring us most mighty splendour thou, Agni, resistless on thy way:
Prepare for us the path that leads to glorious opulence and strength!

2 May the brave man, if full of zeal he serve and kindle Agni's flame,
Duly presenting sacred gifts, enjoy the Gods' protecting help.

3 Thy bright smoke lifts itself aloft, and far-extended shines in heaven,
For, Purifier! like the Sun thou beamest with thy radiant glow.

4 Thou, Agni, even as Mitra, hast a princely glory of thine own.
Bright, active God, thou makest fame increase like means of nourishment.

5 At dawn let Agni, much-beloved, guest of the house, be glorified,
In whom, the everlasting one, all mortals make their offerings blaze.

6 Most moving song be Agni's: shine on high, O rich in radiant light!
Like the chief consort of a King riches and strength proceed from thee.

The metre is Anushṭup, consisting of four octosyllabic Pâdas or divisions.

1 Ṛigveda V. 10. 1. Ascribed to Gaya. The Ṛigveda verse varies slightly:—'With overflowing store of wealth prepare for us a path to strength.'

2 This stanza is not found in the Ṛigveda. The Ṛishi is Vâmadeva.

3 Ṛigveda VI. 2. 6. Ascribed to Bharadvâja.

4 Ṛigveda VI. 2. 1.

5 Ṛigveda V. 18. 1. Ascribed to Dvita. 'Immortal who delights in all oblations brought by mortal men.'

6 Ṛigveda V. 25. 7. Ascribed to the Vasûyus, of the race of Atri. *Like the chief consort of a King:* as the chief queen proceeds from her home in royal state.

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7 Exerting all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every house.

8 His beam hath lofty power of life: sing praise to Agni, to the God
Whom men have set in foremost place, like Mitra for their eulogy!

9 To noblest Agni, friend of man, chief Vṛitra-slayer, have we come—
Who with Śrutarvan, Ṛiksha's son, in lofty presence is inflamed.

10 Born as the loftiest Law commands, comrade of those who grew with him,
Agni, the sire of Kaśyapa by faith, the mother, Manu, Sage.

DECADE V.

Agni.

We in King Soma place our trust, in Agni, and in Varuṇa,

---

7 Ṛigveda VIII. 63. 1. Ascribed to Gopavana. I follow Prof. Ludwig in his interpretation of this stanza, the construction of which is difficult.

8 Ṛigveda V. 16. 1. Ascribed to Pûru. *Mitra:* the Friend; an Âditya or son of Aditi, generally associated with Varuṇa and regarded as a form of the Sun. *For their eulogy:* 'with their eulogies.'—Ṛigveda.

9 Ṛigveda VIII. 63. 4. Ascribed to Gopavana. In the Ṛigveda the second line varies:—'Him in whose presence Ṛiksha's son, mighty Śrutarvan, waxes great.'

10 This stanza is not found in the Ṛigveda. *Those who grew with him:* his own flames. *Kaśyapa:* a celebrated Ṛishi of ancient time. *By faith:* I follow Prof. Ludwig in taking *śraddhâ* as an instrumental case. 'He, too, is the father of Kaśyapa, the all-faithful, the mother of the human race, the supreme law-giver, the all wise.'—Stevenson.

The metre is Anushṭup as in Decade IV.

Ṛigveda X. 141. 3. Ascribed to Agni Tâpasa in the Ṛigveda Index, but to Vâmadeva by Sâyaṇa in his Commentary. There are variations in the Ṛigveda verse:—'We call King Soma to our aid,

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The Âditya, Vishṇu, Sûrya, and the Brahman-priest Bṛihaspati.

2 Hence have these men gone up on high and mounted to the heights of heaven:

On! conquer on the path by which Angirasas travelled to the skies!

3 That thou mayst send us ample wealth, O Agni, we will kindle thee:

So, for the great oblation, Steer, pray Heaven and Earth to come to us!

4 He runs when one calls after him, This is the prayer of him who prays.

He holds all knowledge in his grasp even as the felly rounds the wheel.

5 Shoot forth, O Agni, with thy flame: demolish them on every side!

Break down the Yâtudhâna's strength, the vigour of the Râkshasa!

---

and Agni with our songs and hymns, The Âdityas, etc.' *The Âditya:* or son of Aditi, is especially Varuṇa. *Brahman-priest:* Bṛihaspati is regarded as the type of the sacerdotal order and High Priest of the Gods.

2 Stanzas 2 and 3 are not found in the Ṛigveda. Stanza 2 has no apparent connexion either with the preceding or the succeeding verse. *Angirasas:* the Angirasas or children of Angiras appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers whose ritual is the pattern which later priests must follow.

3 *Steer:* strong and impetuous Agni. According to Sâyaṇa, 'rainer of blessings.'

4 Ṛigveda II. 5. 3. Ascribed to Somâhuti, or to Gṛitsamada. It is difficult to make sense of the first line in either Veda. 'What my soul utters, Agni lays to heart; he knows where sacrificial viands are served up.'—Stevenson.

5 Ṛigveda X. 87. 25. Ascribed to Pâyu.

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6 Worship the Vasus, Agni! here, the Rudras and Âdityas, all
Who know fair sacrifices, sprung from Manu, scattering blessings down!

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6 Ṛigveda I. 45. 1. Ascribed to Praskaṇva. *The Vasus:* as a class of Gods, eight in number, were at first personifications of natural phenomena. *The Rudras:* a class of eleven Gods, originally the Maruts or Gods of wind and storm. *The Âdityas:* Gods of celestial light, regarded in later times as twelve Sun-gods. See Ṛigveda, Vol. I, pp. 23, 24. *Sprung from Manu:* Manu appears here as Prajâpati, the progenitor of Gods as well as men. *Scattering blessings:* literally, sprinkling *ghṛita*, butter or fatness, a figurative expression for prosperity and good gifts. 'The givers of rain.'—Stevenson.

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BOOK II.

CHAPTER I.

DECADE I.

Agni.

Agni, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God.

2 To Agni, to the Hotar-priest offer your best, your lofty speech,
To him ordainer-like who bears the light of songs.

3 O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jâtavedas, high renown!

4 Most skilled in sacrifice, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drives our foes afar!

5 Taught by seven mothers at his birth was he, for glory of the wise.
He, firm and sure, hath set his mind on glorious wealth.

The metre is Ushṇih, consisting of two Pâdas or divisions of eight syllables each and one Pâda of twelve syllables.

1 Ṛigveda I. 150. 1. Ascribed to Dîrghatamas.

2 Ṛigveda III. 10. 5. Ascribed to Viśvâmitra. *Bears the light of songs:* brightens and inspires our hymns.

3 Ṛigveda I. 79. 4. Ascribed to Gotama or Gautama.

4 Ṛigveda III. 10. 7. Ascribed to Viśvâmitra.

5 Ṛigveda IX. 102. 4. Ascribed to Trita Âptya. Soma is the deity or deified object of the verse in the Ṛigveda, and there are variations in the text. The *seven mothers:* are said by Sâyaṇa to mean the seven metres, or seven offerings, or kinds of sacrifice. The seven celestial rivers are probably intended.

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6 And in the day our prayer is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes!
7 Worship thou Jâtavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame!
8 No mortal man can e'er prevail by arts of magic over him
Who hath served Agni well, the oblation-giving God.
9 Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave! and give us easy paths!
10 O hero Agni, Lord of men, on hearing this new laud of mine,
Burn down the Râkshasas, enchanters, with thy flame!

DECADE II.

Agni.

Sing forth to him the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas!

---

6 Ṛigveda VIII. 18. 7. Ascribed to Irimbiṭhi, or Irimiṭhi. *Aditi:* the Infinite, or Infinity, personified and regarded as the mother of Gods. See M. Müller, *Vedic Hymns:* Part I. pp. 241 seqq., for an exhaustive account of Aditi.

7 Ṛigveda VIII. 23. 1. Ascribed to Viṣvamanas.

8 Ṛigveda VIII. 23. 15. *The oblation-bearing God: havyadâtaye:* literally, 'the oblation-giver.' The Ṛigveda has the easier reading *havyadâtibhiḥ*, 'with sacrificial gifts.'

9 Ṛigveda VI. 51. 13. Ascribed to Ṛijiṣvan.

10 Ṛigveda VIII. 23. 14. Ascribed to Viṣvamanas, who is the Ṛishi of stanza 8 also.

The metre is Kakup, consisting of three Pâdas (8 + 12 + 8 syllables), in stanzas 1 – 7, and Ushṇiḥ (8 + 8 + 12) in stanza 8.

1 Ṛigveda VIII. 92. 8. Ascribed to Sobhari or Saubhari. *Upastutas:* singers so named after the Ṛishi Upastuta.

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2 Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice
3 Sing praise to him the Lord of light! The Gods have made the God to be their messenger,
To bear oblation to the Gods.
4 Anger not him who is our guest! He is the bright God Agni, praised by many a man,
Good Hotar, skilled in sacrifice.
5 May Agni, worshipped, bring us bliss: may the gift, blessèd one! and sacrifice bring bliss.
Yea, may our eulogies bring bliss!
6 Thee have we chosen skilfullest in sacrifice, immortal Priest among the Gods,
Wise finisher of this holy rite.
7 Bring us that splendour, Agni, which may overcome each greedy fiend in our abode,
And the malicious wrath of men!
8 Soon as the eager Lord of men is friendly unto Manu's race
Agni averteth from us all the Râkshasas.

DECADE III.

Indra.

SING this, beside the flowing juice, to him your hero, much-invoked,
To please him as a mighty Bull!

---

2 Rigveda VIII. 19. 30. Sobhari or Saubhari is the Ṛishi of all the stanzas with exception of the last.

3 Rigveda VIII. 19. 1. *To bear:* 'thou bearest:'—Benfey.

4 Rigveda VIII. 92. 12. 'Let not our guest be wroth with us.'

5 Rigveda VIII. 19. 19.

6 Rigveda VIII. 19. 3.

7 Rigveda VIII. 19. 15. 'The wrath of evil-hearted folk.'

8 Rigveda VIII. 23. 13. Ascribed to Viśvamanas. *Manu's race:* all Âryan men.

The metre is Gâyatrî.

1 Rigveda VI. 45. 22. Ascribed to Śamyu in the Ṛigveda Index, but in Sâyaṇa's Commentary to Bharadvâja. *Beside the flowing juice: sute sachâ:* when the Soma juice has been expressed for libation.

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2 O Ṣatakratu Indra, now rejoice with that carouse of thine
Which is most glorious of all!

3 Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.

4 Sing praises that the horse may come; sing, Ṣrutakaksha, that the cow
May come, that Indra's might may come!

5 We make this Indra very strong to strike the mighty Vṛitra dead:
A vigorous hero shall he be.

---

2 Ṛigveda VIII. 81. 16. Ascribed to Ṣrutakaksha or Sukaksha. *Ṣatakratu:* a name of Indra signifying possessor of a hundred or many powers or wise designs. According to Sâyaṇa, the word means connected with many acts or religious rites either as their performer or their object. *Carouse: made:* the word thus rendered, is the rapture, transport, delight, or wild joy produced by drinking the exhilarating juice of the Soma plant. *Most glorious:* causing Indra to bestow most splendid gifts upon his worshippers.

3 Ṛigveda VIII. 61. 12. Ascribed to Haryata. *The fount:* said to mean the *gharma* or *mahâvîra*, a pitcher or caldron used for heating milk, etc. for offerings in the Pravargya ceremony. *Ye cows:* whose milk is to be used for sacrificial purposes. *The two mighty ones:* Heaven and Earth. *Bless the sacrifice:* the translation is conjectural, as the meaning of *rapsudâ* is unknown. *The handles:* apparently of the *mahâvîra* or caldron.

4 Ṛigveda VIII. 81. 25. Ascribed to Ṣrutakaksha. 'Now Ṣrutakaksha sings his song that cattle and the steed may come.' *Indra's might:* or Indra's self.

5 Ṛigveda VIII. 82. 7. Ascribed to Sukaksha, and to Ṣrutakaksha. *Vṛitra:* for Indra's battles with Vṛitra and his allies, the demons of drought who obstruct the fall of the seasonable rain, see Ṛigveda I. 32 and other Hymns addressed to Indra. *A vigorous hero:* or, a strong bull.

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6 Based upon strength and victory and power, O Indra, is thy birth :
Thou, mighty one! art strong indeed.

7 The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.

8 If I, O Indra, were, like thee, the single ruler over wealth
My worshipper should be rich in kine.

9 Pressers, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy.

10 Here is the Soma juice expressed : O Vasu, drink till thou art full :
Undaunted God, we give it thee!

DECADE IV.

Indra.

Sûrya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for man.

---

6 Ṛigveda X. 153. 2. Ascribed to Indra's Mothers, the Consorts of the Gods.

7 Ṛigveda VIII. 14. 5. Ascribed to Goshûktin and Aṣvasûktin.

8 Ṛigveda VIII. 14. 1.

9 Ṛigveda VIII. 2. 25. Ascribed to Medhâtithi and Priyamedhas, or to the former alone.

10 Ṛigveda VIII. 2. 1. *O Vasu:* or, O bright, or good Lord. 'Possessor of wealth.'—Stevenson.

The metre is Gâyatrî.

1 Ṛigveda VIII. 82. 1. Ascribed to Sukaksha. *Sûrya:* the Sun or its deity. *The hero:* Indra, the God who reigns over the intermediate region or atmosphere, the favourite national deity of the Âryan Indians in the Vedic age.

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2 Whatever, Vṛitra-slayer! thou, Sûrya, hast risen upon to-day,
That, Indra, all is in thy power.

3 That Indra is our youthful friend, who with his trusty guidance led
Turvaṣa, Yadu from afar.

4 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for friend!

5 Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid!

6 In mighty battle we invoke Indra, Indra in lesser fight,
The friend who bends his bolt at fiends.

7 In battle of a thousand arms Indra drank Kadrû's Soma juice:
There he displayed his manly might.

---

2 Ṛigveda VIII. 82. 4. *Vṛitra-slayer:* or slayer of our enemies, the Sun-god being associated with Indra in his victories over the foes of the Âryans.

3 Ṛigveda VI. 45. 1. Ascribed to Ṣamyu, but in Sâyaṇa's Commentary on the Sâmaveda to Bharadvâja. *Youthful:* ever young and powerful. *Turvaṣa, Yadu:* frequently mentioned together in the Ṛigveda as eponymi of two of the five Âryan tribes. Some expedition against a distant king appears to be referred to.

4 Ṛigveda VIII. 81. 31. Ascribed to Ṣrutakaksha or Sukaksha. *In the sunbeams' light:* as Indra stands in the closest relationship to the Sun.—Ludwig.

5 Ṛigveda I. 8. 1. Ascribed to Madhuchchhandas.

6 Ṛigveda I. 7. 5. Ascribed to Madhuchchhandas. *At fiends:* at Vṛitras the demons of drought, or in general at the enemies of the Âryans.

7 Ṛigveda VIII. 45. 26. The Ṛishi is Triṣoka. *In battle of a thousand arms:* according to Sâyaṇa, 'in the sacrifice conducted by a thousand performers.' 'In the full assembly.'—Stevenson. *Kadrû's Soma juice:* the meaning is somewhat uncertain. Kadrû was celebrated in later times as a daughter of Daksha and mother of the Nâgas or serpent race. Sâyaṇa in his Commentary on the Ṛigveda stanza explains *kadruvaḥ* by, of a Ṛishi named Kadru. The St. Petersburg Lexicon takes it to mean, from a *kadru* or Soma vessel.

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8 Faithful to thee, we sing aloud, heroic Indra, songs to thee:
Mark, O good Lord, this act of ours!

9 Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.

10 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long!

DECADE V. Indra and others.

I HEAR, as though 'twere close at hand, the cracking of the whips they hold:
They gather splendour on their way.

2 Indra, these friends of ours, supplied with Soma, wait and look to thee
As men with fodder to the herd.

3 Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.

4 We choose unto ourselves that high protection of the mighty Gods,
That it may help and succour us.

---

8 Ṛigveda VII. 31. 4. Ascribed to Vasishtha.

9 Ṛigveda VIII. 45. 1. Ascribed to Triṣoka.

10 Ṛigveda VIII. 45. 40.

The metre is Gâyatrî.

1 Ṛigveda I. 37. 3. Ascribed to Kaṇva. The Maruts are the deities of the stanza. *The whips:* with which the Storm-gods lash the earth.

2 Ṛigveda VIII. 45. 16. Ascribed to Triṣoka. Indra is the deity of this and of the following stanza.

3 Ṛigveda VIII. 6. 4. Ascribed to Vatsa.

4 Ṛigveda VIII. 72. 1. Ascribed to Kusidin. The deities are the Viṣvedevâḥ, the All-gods or Universal Gods.

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5 O Brahmaṇaspati, make thou Kakshîvân Auṣija a loud
Chanter of flowing Soma juice!

6 Much honoured with libations may the Vṛitra-slayer watch for us:
May Ṣakra listen to our prayer!

7 Send us this day, God Savitar, prosperity with progeny:
Drive thou the evil dream away!

8 Where is that ever-youthful Steer, strong-necked and never yet bent down?
What Brahman ministers to him?

9 There where the mountains downward slope, there at the meeting of the streams
The Sage was manifest by song.

---

5 Ṛigveda I. 18. 1. Ascribed to Medhâtithi. The deity is Brahmaṇaspati. The Ṛigveda reading is *somânam* instead of *somânâm*:—'O Brahmaṇaspati, make thou the Soma-presser loud of voice, Even Kakshîvân Auṣija.' *Kakshîvân*, called Auṣija or son of Uṣij, was a renowned Ṛishi of the family of Pajra, and the Seer of several hymns of the Ṛigveda. The reading of the text is difficult, and the exact interpretation is uncertain.—'O (lord of food) Brahmaṇaspati, do thou for me, the chanter of the moon-plant banquet, as thou didst for Kakshîvân, the son of Uśija.'—Stevenson.

6 Ṛigveda VIII. 82. 18. Ascribed to Sukaksha. The deity is Indra. *Ṣakra:* the mighty; a common name of Indra.

7 Ṛigveda V. 82. 4. Ascribed to Ṣyâvâśva, or, according to Sâyaṇa's Commentary on the Sâmaveda, to Sukaksha. The deity is Savitar, the Sun, the vivifier or generator of all natural productions.

8 Ṛigveda VIII. 53. 7. Ascribed to Pragâtha. The deity is Indra. *Brahman:* praying priest; one of the four principal priests at a sacrifice.

9 Ṛigveda VIII. 6. 28. Ascribed to Vatsa. The deity is Indra. *The Sage:* the wise Indra. 'Sâyaṇa's conclusion of the purport of the verse is that men ought to sacrifice in those places where *Indra* is said to be manifested.'—Wilson.

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10 Praise Indra whom our songs must laud, sole sovran of mankind, the chief
Most liberal who controlleth men!

CHAPTER II.

DECADE I.

Indra and others.

INDRA whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma juice with barley brew.

2 O Lord of ample wealth, these songs of praise have called aloud to thee,
Like milch-kine lowing to their calves!

3 Then straight they recognized the mystic name of the creative Steer,
There in the mansion of the Moon.

4 When Indra, strongest hero, brought the streams, the mighty waters down,
Pûshan was standing by his side.

---

10 Ṛigveda VIII. 16. 1. Ascribed to Irimbiṭhi. The deity is Indra.

The metre is Gâyatrî.

1 Ṛigveda VIII. 81. 4. Ascribed to Ṣrutakaksha or Sukaksha. The deity is Indra. *Whose jaws are strong: ṣiprî: 'Der schöne,'* 'The beautiful.'—Benfey.—'Whose features have a divine gracefulness.'—Stevenson.

2 Ṛigveda VI. 45. 25. Ascribed to Ṣamyu in the Ṛigveda Index, but to Medhâtithi in Sâyaṇa's Commentary on the Sâmaveda. The deity is Indra.

3 Ṛigveda I. 84. 15. Ascribed to Gotama or Gautama. The deity is Indra. *The mystic name of the creative Steer* appears to be a forced expression for the Sun. The purport of the verse may be that when, after the periodical rains, the bright moonlight nights came, men recognized the fact that the light was borrowed from the Sun.

4 Ṛigveda VI. 57. 4. Ascribed to Bharadvâja. The deities are Indra and Pûshan

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5 The Cow, the streaming mother of the liberal Maruts, pours her milk,
Harnessed to draw their chariots on.

6 Come, Lord of rapturous joys, to our libation with thy bay steeds, come
With bay steeds to the flowing juice!

7 Presented strengthening gifts have sent Indra away at sacrifice,
With night, unto the cleansing bath.

8 I from my Father have received deep knowledge of eternal Law:
I was born like unto the Sun.

9 With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice!

10 Soma and Pûshan, kind to him who travels to the Gods, provide
Dwellings all happy and secure.

---

5 Ṛigveda VIII. 83. 1. Ascribed to Vindu or Pûtadaksha. The deities are the Maruts. *The Cow:* Pṛiṣni, said by Sâyaṇa to mean 'the many-coloured earth,' but more probably, as Prof. Roth explains, a personification of the speckled clouds.

6 Ṛigveda VIII. 82. 31. Ascribed to Sukaksha. The deity is Indra. *Rapturous joys:* the exhilaration produced by drinking Soma juice.

7 Ṛigveda VIII. 82. 23. *The cleansing bath:* the *avabhṛitha*, here, apparently, the bath or vessel in which the stalks of the Soma plant were rinsed and purified.

8 Ṛigveda VIII. 6. 10. Ascribed to Vatsa. *My Father:* Indra, the protector, of the truth or of the Right, according to Sâyaṇa.

9 Ṛigveda I. 30. 13. Ascribed to Ṣunaḥṣepa.

10 This stanza ascribed to Ṣunaḥṣepa or to Vâmadeva, is not found in the Ṛigveda, which contains only one Hymn (II. 40.) addressed to Soma and Pûshan conjointly.

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DECADE II.

Indra.

1 Invite ye Indra with a song to drink your draught of Soma juice,
All-conquering Ṣatakratu, most munificent of all who live!

2 Sing ye a song, to make him glad, to Indra, Lord of tawny steeds,
The Soma-drinker, O my friends!

3 This, even this, O Indra, we implore: as thy devoted friends,
The Kaṇvas praise thee with their hymns!

4 For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise.

5 Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof!

6 As a good cow to him who milks, we call the doer of good deeds
To our assistance day by day.

7 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse!

8 The Soma, Indra, which is shed in saucers and in cups for thee,
Drink thou, for thou art lord thereof!

The metre is Anushṭup, consisting of four octosyllabic Pâdas, in stanza 1, and Gâyatrî in the rest.

1 Ṛigveda VIII. 81. 1. Ascribed to Ṣrutakaksha or Sukaksha.

2 Ṛigveda VII. 31. 1. Ascribed to Vasishṭha.

3 Ṛigveda VIII. 2. 16. Ascribed to Medhâtithi of the family of Kaṇva. *Kaṇvas:* members of the same family as the Ṛishi of the original hymn.

4 Ṛigveda VIII. 81. 19.

5 Ṛigveda VIII. 17. 11. Ascribed to Irimbiṭhi or Iriṃiṭhi.

6 Ṛigveda I. 4. 1. Ascribed to Madhuchchhandas.

7 Ṛigveda VIII. 45. 22. Ascribed to Triṣoka.

8 Ṛigveda VIII. 71. 7. Ascribed to Kusîdin.

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9 In every need, in every fray we call, as friends, to succour us
Indra, the mightiest of all.
10 O come ye hither, sit ye down: to Indra sing ye forth your song,
Companions, bringing hymns of praise!

DECADE III.

Indra.

So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2 Great is our Indra from of old; greatness be his, the Thunderer!
Wide as the heaven extends his might.
3 Indra, as one with mighty arm, gather for us with thy right hand
Manifold and nutritious spoil!
4 Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5 With what help will he come to us, wonderful, ever-waxing friend?
With what most mighty company?
6 Thou speedest down to succour us this ever-conquering God of yours,
Him who is drawn to all our songs.

---

9 Ṛigveda I. 30. 7. Ascribed to Ṣunaḥṣepa.
10 Ṛigveda I. 5. 1. Ascribed to Madhuchchhandas.

The metre is Gâyatri.

1 Ṛigveda III. 51. 10. Ascribed to Viṣvâmitra.
2 Ṛigveda I. 8. 5. Ascribed to Madhuchchhandas. The Ṛigveda has *paraṣcha nu* instead of *puraṣcha no*:—'Mighty is Indra, yea, supreme.'
3 Ṛigveda VIII. 70. 1. Ascribed to Kusidín.
4 Ṛigveda VIII. 58. 4. Ascribed to Priyamedha.
5 Ṛigveda IV. 31. 1. Ascribed to Vâmadeva.
6 Ṛigveda VIII. 81. 7. Ascribed to Ṣrutakaksha or Sukaksha.

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7 To the assembly's wondrous Lord, the lovely friend of Indra, I
Had prayed for wisdom and success.
8 May all thy paths beneath the sky whereby thou speddest Vyaṣva on,
Yea, let all spaces hear our voice!
9 Bring to us all things excellent, O Satakratu, food and strength,
For, Indra, thou art kind to us!
10 Here is the Soma ready pressed: of this the Maruts, yea, of this
Self-luminous the Aṣvins drink.

DECADE IV. Indra and others.

Tossing about, the active ones came nigh to Indra at his birth,
Winning themselves heroic might.

According to Sâyaṇa's Commentary on the Ṛigveda this stanza is addressed by the *yajamâna* or institutor of the sacrifice to the *stotar* or praising-priest, and he gives an imperative sense to the indicative, 'Thou speedest.'

7 Ṛigveda I. 18. 6. Ascribed to Medhâtithi. *The assembly's wondrous Lord:* Sadasaspati, the master or protector of the assembly of priests and worshippers, is a title of Agni who is the deity of the stanza.

8 Not found in the Ṛigveda. Ascribed to Vâmadeva. *Vyasva:* a famous Ṛishi.

9 Ṛigveda VIII. 82. 28. Ascribed to Sukaksha.

10 Ṛigveda VIII. 83. 4. Ascribed to Vindu, or Pûtadaksha, or Sukaksha. *Self-luminous:* 'the royal beverage.'—Stevenson. *Aṣvins:* two deities, the earliest bringers of light in the morning sky. See Ṛigveda, General Index.

The metre is Gâyatrî.

1 Ṛigveda X. 153. 1. Ascribed to Indra's Mothers, the Consorts of the Gods. *The active ones:* the Water-goddesses, or the Consorts of the Gods may be meant.

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2 Never, O Gods, do we offend, nor are we ever obstinate :
We walk as holy texts command.
3 Evening is come : sing loudly thou Atharvan's nobly singing son :
Give praise to Savitar the God !
4 Now Morning with her earliest light shines forth, dear daughter of the Sky :
High, Aśvins, I extol your praise.
5 Armed with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vṛitras slew.
6 Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength !
7 O thou who slayest Vṛitras, come, O Indra, hither to our side,
Mighty one, with thy mighty aids !
8 That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
9 This is thine own. Thou drawest near, as turns a pigeon to his mate :
Thou carest, too, for this our prayer.

---

2 Ṛigveda X. 134. 7. Ascribed to Godhâ.

3 Not found in the Ṛigveda. Ascribed to Vâmadeva.

4 Ṛigveda I. 46. 1. Ascribed to Praskaṇva. *Morning:* Ushas or Dawn personified.

5 Ṛigveda I. 84. 13. Ascribed to Gotama. *Dadhyach:* a Ṛishi, son of Atharvan. With his bones converted into a thunderbolt Indra is said to have slain the host of Vṛitras or demons who withheld the rain. See Ṛigveda, General Index.

6 Ṛigveda I. 9. 1. Ascribed to Madhuchchhandas.

7 Ṛigveda IV. 32. 1. Ascribed to Vâmadeva.

8 Ṛigveda VIII. 6. 5. Ascribed to Vatsa.

9 Ṛigveda I. 30. 4. Ascribed to Śunaḥśepa. *This is thine own:* this libation of Soma juice is for thee. *Our prayer:* without which the libation would not be acceptable.

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10 May Vâta breathe his balm on us, healthful, delightful to our heart :
May he prolong our days of life !

DECADE V.

Indra and others.

NE'ER is he injured whom the Gods Varuṇa, Mitra, Aryaman,
The excellently wise, protect.

2 According to our wish for kine, for steeds and chariots, as of old,
Be gracious to our wealthy chiefs !

3 Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice.

4 That thou, much-lauded ! many-named ! mayst, with this thought that longs for milk,
Come to each Soma sacrifice.

5 May bright Sarasvatî, endowed with plenteous wealth and spoil, enriched
With prayer, desire the sacrifice.

---

10 Ṛigveda X. 186. 1. Ascribed to Ula Vâtâyana. *Vâta:* the Wind and its deity.

The metre is Gâyatrî. Varuṇa, Mitra, Aryaman are the deities of stanzas 1 and 8, Sarasvatî is the deity of 5, and Indra of the rest.

1 Ṛigveda I. 41. 1. Ascribed to Kaṇva.

2 Ṛigveda VIII. 46. 10. Ascribed to Vaṣa, or Vatsa. *To our wealthy chiefs: mahonâm:* the Ṛigveda has *mahâmaha:*—'greatest of the great!'

3 Ṛigveda VIII. 6. 19. Ascribed to Vatsa.

4 Ṛigveda VIII. 87. 17. Ascribed to Sukaksha.

5 Ṛigveda I. 3. 10. Ascribed to Madhuchchhandas. *Sarasvatî:* a sacred river and a deity identified in later times with Vâk the Goddess of Speech. See Ṛigveda, Vol. I. pp. 6, 7. *Endowed with plenteous wealth: vâjinîvatî:* according to Sâyaṇa, 'rich in food or sacrifices according to others, 'possessed of, or rich in, swift horses or mares.'

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BOOK III.

CHAPTER I.

DECADE I.

Indra.

LET Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!

2 Drink our libation, Lord of hymns! with streams of meath thou art bedewed:
Yea, Indra, glory is thy gift.

3 Indra hath ever thought of you and tended you with care. The God,
Heroic Indra, is not checked.

4 Let the drops pass within thee as the rivers flow into the sea:
O Indra, naught excelleth thee!

5 Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.

The metre is Gâyatrî. Pûshan is associated with Indra as a deity of stanza 9.

1 Ṛigveda VIII. 53. 1. Ascribed to Pragâtha. The Ṛigveda has *stomâḥ*, hymns, instead of *somâḥ*.

2 Ṛigveda III. 40. 6. Ascribed to Viśvâmitra.

3 Not found in the Ṛigveda. Ascribed to Vâmadeva.

4 Ṛigveda VIII. 81. 22. Ascribed to Śrutakaksha or Sukaksha.

5 Ṛigveda I. 7. 1. Ascribed to Madhuchchhandas. *Singers:* of the Sâmaveda, according to Sâyaṇa. *Reciters:* of verses of the Ṛigveda. *Choirs:* referring, perhaps, both to singers and reciters.

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6 Who 'mid the Nahusha tribes shall sate this Indra with his Soma juice ?
He shall bring precious things to us.

7 Come, we have pressed the juice for thee ; O Indra, drink this Soma here :
Sit thou on this my sacred grass !

8 Great, unassailable must be the heavenly favour of the Three,
Varuṇa, Mitra, Aryaman.

9 We, Indra, Lord of ample wealth, our guide, depend on one like thee,
Thou driver of the tawny steeds !

---

6 Not found in the Ṛigveda. Ascribed to Vâmadeva. *Nahusha tribes :* people apparently distinct from the five great Aryan tribes, and dwellers on or near the Indus. Indra, says the Ṛishi, cares not for the offerings of the alien Nahushas, but will reward his own Âryan worshippers.

7 Ṛigveda VIII. 17. 1. Ascribed to Irimbiṭhi.

8 Ṛigveda X. 185. 1. Ascribed to Satyadhṛiti.

9 Ṛigveda VIII. 46. 1. Ascribed to Vaṣa, or Vatsa.

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6 May Indra give, to aid us, wealth handy that rules the skilful ones:
Yea, may the Strong give potent wealth!

7 Verily Indra, conquering all, drives even mighty fear away,
For firm is he and swift to act.

8 These songs with every draught we pour come, lover of the song, to thee
As milch-kine hasten to their calves.

9 Indra and Pûshan will we call for friendship and prosperity,
And for the winning of the spoil.

10 O Indra, Vṛitra-slayer, naught is better, mightier than thou:
Verily there is none like thee!

DECADE II.

Indra.

HIM have I magnified, our Lord in common, guardian of your folk,
Discloser of great wealth in kine.

---

6 Ṛigveda VIII. 82. 34. Ascribed to Sukaksha. *Handy: ṛibhum. That rules the skilful ones: ṛibhukshaṇam. The Strong: vâjî.* These words are used as plays upon the names of two of the three deified mortals who are collectively called Ṛibhus, or, as Professor Grassmann says, the verse may originally have been taken from a hymn addressed to the Ṛibhus, the eldest of whom was Ṛibhukshan and the youngest Vâja. Professor Wilson, following Sâyaṇa, translates the verse in the Ṛigveda differently:—'May Indra bring to us the bounteous Ṛibhu Ṛibhukshaṇa to partake of our sacrificial viands; may he, the mighty, bring the mighty (Vâja).'

7 Ṛigveda II. 41. 10. Ascribed to Gṛitsamada.

8 Ṛigveda VI. 45. 28. Ascribed to Ṣamyu.

9 Ṛigveda VI. 57. 1. Ascribed to Bharadvâja.

10 Ṛigveda IV. 30. 1. Ascribed to Vâmadeva. 'None is better, mightier.'

The metre is Gâyatrî.

Ṛigveda VIII. 45. 28. The Ṛishi is Triṣoka according to the Ṛigveda Index, but Virûpa according to Sâyaṇa's Commentary.

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2 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And with one will have risen to thee!

3 Good guidance hath the mortal man whom Aryaman, the Marut host,
And Mitras, void of guile, protect.

4 Bring us the wealth for which we long, O Indra, that which is concealed
In strong firm place precipitous.

5 Him your best Vṛitra-slayer, him the famous champion of mankind
I urge to great munificence.

6 Indra, may we adorn thy fame, fame of one like thee, hero! deck,
Śakra! thy fame at highest feast!

7 Indra, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies!

8 With waters' foam thou torest off, Indra, the head of Namuchi,
When thou o'ercamest all the foes.

---

2 Ṛigveda I. 9. 4. Ascribed to Madhuchchhandas. *With one will: sajoshâ.* The Ṛigveda has *ajoshâ*, 'unsatisfied.'

3 Ṛigveda VIII. 46. 4. Ascribed to Vaśa, but to Vatsa by Sâyaṇa's Commentary. *Mitras:* meaning, in the plural, Mitra, Varuṇa, and Aryaman. The Ṛigveda has *mitraḥ* in the singular.

4 Ṛigveda VIII. 45. 41. Ascribed to Triśoka. *In strong firm place precipitous:* 'Whether in some strong chest or in some hill or well.'—Stevenson.

5 Ṛigveda VIII. 82. 16. Ascribed to Sukaksha.

6 This stanza is not found in the Ṛigveda. Ascribed to Vâmadeva. *At highest feast:* the meaning of *paremaṇi* is uncertain. 'In our most solemn sacrifice.'—Stevenson.

7 Ṛigveda III. 52. 1. Ascribed to Viśvâmitra. *Mixt with roasted corn, etc:* 'Accompanied with rice, curds, sweet cakes, and praises.'—Stevenson.

8 Ṛigveda VIII. 14. 13. Ascribed to Goshûktin and Aśvasûktin.

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9 Thine are these Soma juices, thine, Indra, those still to be expressed:
Enjoy them, Lord of princely wealth!
10 For thee, O Indra, Lord of light, Somas are pressed and grass is strewn:
Be gracious to thy worshippers!

DECADE III.

Indra and others.

We, seeking strength, with Soma drops fill full your Indra like a well,
Most liberal, Lord of boundless might.
2 O Indra, even from that place come unto us with food that gives
A hundred, yea, a thousand powers!
3 The new-born Vṛitra-slayer asked his mother, as he seized his shaft,
Who are the fierce and famous ones?

With waters' foam: with a thunderbolt in the form of foam, according to a later legend. See Muir, *Original Sanskrit Texts*, Vol. V. p. 94. *Namuchi:* one of the numerous demons of drought conquered by Indra.

9 Not found in the Ṛigveda. Ascribed to Vâmadeva.

10 Ṛigveda VIII. 82. 25. Ascribed by the Ṛigveda Index to Sukaksha, but by Sâyaṇa's Commentary to Vâmadeva. The last Pâda in the Ṛigveda differs:—'Bring Indra to his worshippers.'

The metre is Gâyatrî. Indra is the deity of stanzas 1—4. Varuṇa, Mitra, and Aryaman are the deities of 5; Varuṇa and Mitra of 7; the Maruts of 8. Ushas or Dawn is the deity of 6, and Vishṇu of 9.

1 Ṛigveda I. 30. 1. Ascribed to Śunaḥśepa. *Lord of boundless might: śatakratum:* 'performer of, or worshipped with, a hundred sacrifices,' according to Sâyaṇa.

2 Ṛigveda VIII. 81. 10. Ascribed to Śrutakaksha or Sukaksha. *Even from that place:* from heaven where thou dwellest.

3 Ṛigveda VIII. 45. 4. Ascribed to Triśoka. *The new-born Vṛitra-slayer:* as soon as he was born Indra showed his warlike disposition, and asked his mother the mighty Aditi what worthy opponents he should have.

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4 Let us call him to aid whose hands stretch far, the highly-lauded, who
Fulfils the work to favour us!

5 Mitra who knoweth leadeth us, and Varuṇa who guideth straight,
And Aryaman in accord with Gods.

6 When, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.

7 Varuṇa, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!

8 And, at our sacrifices, these, sons, singers, have enlarged their bounds,
So that the cows must walk knee-deep.

---

4 Ṛigveda VIII. 32. 10. Ascribed to Medhâtithi. *Fulfils the work:* the Ṛigveda has *sâdhu* instead of *sâdhah*:—'worketh aright.'

5 Ṛigveda I. 90. 1. Ascribed to Gotama by the Ṛigveda Index, but to Ṣaunaka by Sâyaṇa's Commentary.

6 Ṛigveda VIII. 5. 1. Ascribed to Brahmâtithi.

7 Ṛigveda III. 62. 16. Ascribed to Viṣvâmitra. *Fatness: ghṛitaiḥ:* clarified butter; that is, fertilizing rain. *Meath: madhvâ:* or honey; that is, sweet refreshing dew.

8 Ṛigveda I. 37. 10. Ascribed to Kaṇva by the Ṛigveda Index, but to Hiraṇyastûpa by Sâyaṇa's Commentary. *Sons, singers:* the sons of Pṛiṣni, the loud-voiced Maruts, the Storm-gods chanting their thunder-psalm. The Ṛigveda has *ajmeshu* instead of *yajñeshu*:—'in their racings have enlarged their bounds.' The meaning in both Vedas appears to be that the Maruts spread themselves over the sky and caused so much rain to fall that the cows in the pastures were up to their knees in water. Sâyaṇa explains *vâśrâ* and *abhijñu* in the second line differently, and Professor Ludwig's interpretation is somewhat similar:—'so dass brüllend sie [uns] ganz nahe kamen'; 'so that bellowing they [the Maruts] came quite close [to us].'

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9 Through all this world strode Vishṇu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

DECADE IV.

Indra.

Pass by the wrathful offerer; speed the man who pours libation, drink
The juice which he presents to thee!

2 What is the word addressed to him, God great and excellently wise?
For this is what exalteth him.

3 His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.

4 Lord of each thing that giveth strength, Indra delighteth most in lauds,
Borne by bay steeds, libations' friend.

---

9 Ṛigveda I. 22. 17. Ascribed to Medhâtithi. Vishṇu's striding over the universe or the heavens in three steps is explained as denoting the threefold manifestation of light in the forms of fire, lightning, and the sun, or as designating the three daily stations of the Sun, in his rising, culminating, and setting. *The whole was gathered in his footstep's dust:* this is the meaning according to Sâyaṇa. Vishṇu was so mighty that the dust raised by his footstep enveloped the whole world, or the Earth was formed from the dust of his strides.

The metre is Gâyatrî.

1 Ṛigveda VIII. 32. 21. Ascribed to Medhâtithi. In the Ṛigveda three words of the stanza are different:—'Pass him who pours libations out in angry mood or after sin: Here drink the juice we offer thee.'

2 Not found in the Ṛigveda. Ascribed to Vâmadeva.

3 Ṛigveda VIII. 2. 14. Ascribed to Medhâtithi. The Ṛigveda has *agor arir* instead of *nâgo rayir*:—'Foe of the man who pours no milk he heedeth not etc.' The meaning of both texts is that Indra will not accept worship without oblation. *His wealth who hath no store of kine* is a periphrasis for, the poor man who is unable to offer libations of milk.

4 Not found in the Ṛigveda. Ascribed to Vâmadeva.

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5 With wealth to our libation come. be not thou angry with us, like
A great man with a youthful bride.

6 When, Vasu, wilt thou love the laud? Now let the channel bring the stream.
The juice is ready to ferment.

7 After the Seasons, Indra, drink the Soma from the Brâhman's gift:
Thy friendship is invincible!

8 O Indra, lover of the song, we are the singers of thy praise:
O Soma-drinker, quicken us!

---

5 Ṛigveda VIII. 2. 19. Ascribed to Medhâtithi. There is a slight variation in the Ṛigveda:—'Come to us rapidly with wealth.' *A great man:* the exact meaning of *mahân*, great, is uncertain. In his Commentary on the Ṛigveda Sâyaṇa explains it by *guṇairadikaḥ*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride.'—Wilson. 'Like a rich man, newly married.'—Grassmann. 'Do not get angry with us, (but bear with us,) as an elderly man does with a young wife.'—Stevenson. 'Wie ein erhabener Bräutigam,' like a noble bridegroom.—Benfey.

6 Ṛigveda X. 105. 1. Ascribed to Sumitra. *Vasu:* or, good lord. Indra. *Let the channel bring the stream:* to the Soma juice which has stood long enough for fermentation.—Ludwig. The phraseology is very obscure, and Sâyaṇa in his Commentary on the Ṛigveda gives a totally different explanation:—'When will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain)?'—Wilson.

7 Ṛigveda I. 15. 5. Ascribed to Medhâtithi. *After the Seasons:* or the Ṛitus, the deified seasons of the year. 'Throughout all the seasons.'—Stevenson. *From the Brâhman's gift:* the Brâhman here is said to be the Brâhmanâchchhaṃsî, one of the sixteen priests employed at sacrifices; and perhaps his office may have been to hold some ladle or vase in which the offering was presented.

8 Ṛigveda VIII. 32. 7. Ascribed to Medhâtithi.

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9 O Indra, in each fight and fray give to our bodies manly strength :
Strong Lord, grant ever-conquering might!

10 For so thou art the brave man's friend ; a hero, too, art thou, and strong :
So may thine heart be won to us!

DECADE V.

Indra.

Like kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not!

2 That we may win us wealth and power we poets, verily, call on thee :
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.

3 To you will I sing Indra's praise who gives good gifts as well we know ;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

4 As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.

---

9 Not found in the Ṛigveda. Ascribed to Vâmadeva.

10 Ṛigveda VIII. 81. 28. Ascribed to Srutakaksha or Sukaksha.

The metre is Bṛihatî. The Maruts are the deities of stanza 9

1 Ṛigveda VII. 32. 22. Ascribed to Vasishṭha.

2 Ṛigveda VI. 46. 1. Ascribed to Ṣamyu.

3 Ṛigveda Vâlakhilya 1. 1. Ascribed to Praskaṇva by the Ṛigveda Index, but to Vâmadeva by Sâyaṇa's Commentary. *Maghavan :* the rich and liberal one ; a common name of Indra.

4 Ṛigveda VIII. 77. 1. Ascribed to Nodhas or Naudhas.

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5 Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you.

6 With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

7 Drink, Indra, of the savoury juice, and cheer thee with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!

8 For thou—come to the worshipper!—wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds!

9 Vasishṭha will not overlook the lowliest one among you all.
Beside our Soma juice effused to-day let all the Maruts drink with eager haste!

10 Glorify naught besides, O friends; so shall no sorrow trouble you!
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly!

---

5 Ṛigveda VIII. 55. 1. Ascribed to Kali, or, according to Sâyaṇa's Commentary, Kâleya. *We priests invoke:* the construction is difficult. I follow Professor Ludwig in taking *huve*, an infinitive, as equivalent to the first person plural.

6 Ṛigveda VII. 32. 20. Ascribed to Vasishṭha. *Plenty:* the deity Purandhi.

7 Ṛigveda VIII. 3. 1. Ascribed to Medhyâtithi, or Medhâtithi.

8 Ṛigveda VIII. 50. 7. Ascribed to Bharga.

9 Ṛigveda VII. 59. 3. Ascribed to Vasishṭha. The Ṛigveda has:—'O Maruts, drink all of you.'

10 Ṛigveda VIII. 1. 1. Ascribed to Pragâtha.

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CHAPTER II.

DECADE I.

Indra.

No one by deed attains to him who works and strengthens evermore :
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might.

2 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who healeth the dissevered parts.

3 A thousand and a hundred steeds are harnessed to thy golden car :
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice !

4 Come hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes !
Let no men check thy course as fowlers stay the bird : pass o'er them as o'er desert lands !

5 Thou as a God, O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou : Indra, I speak my words to thee.

The metre is Bṛihatî.

1 Ṛigveda VIII. 59. 3. Ascribed to Puruhanman.

2 Ṛigveda VIII. 1. 12. Ascribed to Medhâtithi and Medhyâtithi by the Ṛigveda Index, but to Pragâtha by Sâyaṇa's Commentary. According to Stevenson and Benfey the meaning of the stanza is that Indra repaired his *vajra* or thunderbolt which had been injured in his combat with the demons. But the preceding verse in the Ṛigveda shows that the reference is to the healing of Indra's favourite Etaṣa who had been wounded—how and why is uncertain—by Sûrya the Sun-god.

3 Ṛigveda VIII. 1. 24. Ascribed to the same Ṛishis as stanza 2.

4 Ṛigveda III. 45. 1. Ascribed to Viśvâmitra. Indra's *bay steeds with tails like peacocks' plumes* are the tawny clouds whose skirts are shot with purple and gold.

5 Ṛigveda I. 84. 19. Ascribed to Gotama or Gautama.

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6 O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.

7 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.

8 May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

9 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.

10 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come to us quickly both at morning and at eve, and with the Kaṇvas drink thy fill!

---

6 Ṛigveda VIII. 79. 5. Ascribed to Nṛimedha and Purumedha, or, according to Sâyaṇa's Commentary, to the latter Ṛishi only. The Ṛigveda has, besides other slight variations, 'with the guardian of mankind,' that is, with the thunderbolt with which he slays men's enemies, the demons of drought.

7 Ṛigveda VIII. 3. 5. Ascribed to Medhyâtithi, or Medhâtithi.

8 Ṛigveda VIII. 3. 3. *With the hues of fire:* or, radiant as Agni.

9 Ṛigveda VIII. 3. 15.

10 Ṛigveda VIII. 4. 3. Ascribed to Devâtithi. *The wild-bull* or Gaura (Bos Gaurus), a kind of buffalo. *Both at morning and at eve: âpitve.....prapitve:* the meaning of these two words in this place is somewhat uncertain. I have adopted Professor Grassmann's interpretation, but I do not consider it satisfactory. Professor Ludwig translates, 'ob in der nähe, ob in der ferne,' 'be thou near or far away.' Besides the usual meaning *bandhutve*, in friendship, Sâyaṇa assigns to *âpitve* a different meaning *âpânakâle*, at the time of the banquet. The word *prapitva* is discussed by Professor Geldner in *Vedische Studien*, II. pp. 155—179.

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DECADE II. Indra and others.

INDRA, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth.

2 O Indra, Lord of light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee!

3 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn to Varuṇa who shelters us: sing ye a laud unto the Kings!

4 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ṛibhus in accord have lifted up their voice, and Rudras sung thee as the first.

The metre is Bṛihatî.

1 Ṛigveda VIII. 50. 5. Ascribed to Bharga.

2 Ṛigveda VIII. 86. 1. Ascribed to Rebha. *Joys:* means of enjoyment; riches. *Asuras:* the word is here used in its later sense; superior demons, the constant enemies of the Gods.

3 Ṛigveda VIII. 90. 5. Ascribed to Jamadagni. *Varuṇa:* the Encompasser, one of the oldest of the Vedic deities, commonly associated with Mitra and presiding over the night as Mitra over the day. *Who shelters us:* the Ṛigveda has *varûthyam* instead of *varûthye:* 'a pleasant hymn that shall protect.' *The Kings:* the three Âdityas, Varuṇa, Mitra, and Aryaman.

4 Ṛigveda VIII. 3. 7. The Ṛishi is Medhyâtithi, or Medhâtithi according to Sâyaṇa's Commentary. *The Ṛibhus:* as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine. *The Rudras:* the Storm-gods, sons of Rudra.

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5 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise!
Let Ṣatakratu, Vṛitra-slayer, slay the foe with hundred-knotted thunderbolt!

6 To Indra sing the lofty hymn, Maruts! that slays the Vṛitras best,
Whereby the holy ones created for the God the light divine that ever wakes.

7 O Indra, give us wisdom as a sire gives wisdom to his sons!
Guide us, O much-invoked, in this our way: may we still live and look upon the light!

8 O Indra, turn us not away: be present with us at our feast!
For thou art our protection, yea, thou art our kin: O Indra, turn us not away!

9 We compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vṛitra-slayer, sit.

---

5 Ṛigveda VIII. 78. 3. Ascribed in the Ṛigveda Index to Nṛimedha and Purumedha, but in Sâyaṇa's Commentary to Purumedhas. *Maruts:* here and in stanza 6 meaning the singers of the hymn of praise. 'O etherial priests.'—Stevenson.

6 Ṛigveda VIII. 78. 1. *The light divine:* the Sun, which the holy ones, the Viṣve Devâḥ, Viṣvedevas, or All-gods generated or created for Indra.

7 Ṛigveda VII. 32. 26. Ascribed to Ṣakti.

8 Ṛigveda VIII. 86. 7. Ascribed to Rebha.

9 Ṛigveda VIII. 33. 1. Ascribed to Medhyâtithi, or to Medhâtithi, according to Sâyaṇa's Commentary. *Like waters:* the construction is difficult, and the force of the comparison is not obvious. 'As the waters do the continental shores.'—Stevenson. *The filter:* or woollen strainer, through which the Soma juice is run to purify it.

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10 All strength and valour that is found, Indra, in tribes of Nahushas,
And all the splendid fame that the Five Tribes enjoy, bring, yea, all manly powers at once!

DECADE III.

Indra.

YEA, verily thou art a Bull, our guardian, rushing like a bull:
Thou, mighty one, art celebrated as a Bull, famed as a Bull both near and far.

2 Whether, O Ṣakra, thou be far, or, Vṛitra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the juice invites thee with thy long-maned steeds.

3 In the wild raptures of the juice sing to your hero with high laud, to him the wise,

---

10 Ṛigveda VI. 46. 7. Ascribed to Ṣamyu. *Nahushas:* people, apparently distinct from the five Âryan tribes *par excellence*—the Turvaṣas, Yadus, Anavas, Druhyus, and Pûrus—, and dwellers on or near the Sindhu or Indus. According to Sâyaṇa, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of strangers, or neighbours. See Muir, *Original Sanskrit Texts*, Vol. I., pp. 179, 180.

The metre is Bṛihatî, the metre of stanza 3 being a longer variety called Pipîlikamadhyâ Bṛihatî.

1 Ṛigveda VIII. 33. 10. Ascribed to Medhyâtithi, or according to Sâyaṇa's Commentary, to Medhâtithi. *A Bull: vṛishâ:* or, strong and mighty. Some of the Vedic poets delight in the repetition of this word and its derivatives. *Our guardian:* the Ṛigveda has *'vṛitah* instead of *'vitâ;* 'whom none may stay.' *Rushing like a bull:* going like a bull whithersoever he will, according to Sâyaṇa: 'the universal perambulator.'—Stevenson.

2 Ṛigveda VIII. 86. 4. Ascribed to Rebha.

3 Ṛigveda VIII. 46. 14. Ascribed to Vaṣa, or, according to Sâyaṇa's Commentary, to Vatsa. *As the hymn alloweth it:* in accordance with the metre.

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To Indra glorious in his name, the mighty one, even as the hymn alloweth it!

4 O Indra, give us for our weal a triple refuge, triply strong!
Bestow a dwelling-place on our rich lords and me, and keep thy dart afar from these!

5 Turning, as 'twere, to meet the Sun enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.

6 The godless mortal gaineth not this food, O thou whose life is long!
But one who yokes the bright-hued horses, Etaṣas; then Indra yokes his tawny steeds.

7 Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vṛitra-slayer, meet for 'praise, come to libations and to hymns!

---

4 Rigveda VI. 46. 9. Ascribed to Ṣamyu. *Our rich lords:* the Maghavans, or wealthy institutors of sacrifices.

5 Rigveda VIII. 88. 3. Ascribed to Nṛimedha or Nṛimedhas. The stanza is difficult and obscure. Mahîdhara's explanation is: 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Professor Cowell's Note in Wilson's Translation of the Rigveda, V., 201. As I can make nothing of *jâto janimâni* of the text I borrow the *jâte janamâne*, when he who will be born is born, of the Rigveda. Sâyaṇa takes a somewhat similar liberty. Professor Ludwig remarks that the reading of the Sâmaveda is almost impossible to interpret.

6 Rigveda VIII 59. 7. Ascribed to Puruhanman. *Thou whose life is long:* Immortal Indra. *Etaṣas:* Sâyaṇa explains the *etaṣo* of text by *etaṣau*, the two horses of Indra, which would agree with the *etaṣâ* of the Rigveda. He who yokes Indra's horses, means, he who by prayer and sacrifice causes Indra to come to him.

7 Rigveda VIII. 79. 1. Ascribed to Nṛimedha and Purumedha. The Rigveda has *havya Indra* instead of *havyam Indram*, *bhûshatu*

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8 Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.

9 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, warrior, fort-destroyer, Lord of battle's din! haste, holy songs have sounded forth!

10 Here, verily, yesterday we let the thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day. Now range you by the glorious one!

DECADE IV.

Indra.

He who as sovran Lord of men moves with his chariots unrestrained,
The Vṛitra-slayer, vanquisher of fighting hosts, preëminent, is praised in song.

2 Indra, give us security from that whereof we are afraid!
Help us, O Maghavan, let thy favour aid us thus: drive away foes and enemies!

---

instead of *bhûshata*, *Vṛitrahâ* instead of *Vṛitrahan*, and *ṛichîshamaḥ* instead of *ṛichîshama*:—'May Indra, who in every fight must be invoked, be near to us. May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.'

8 Ṛigveda VII. 32. 16. Ascribed to Vasishṭha. Indra is lord of all treasures, in heaven, on earth, and under the earth.

9 Ṛigveda VIII. 1. 7. Ascribed to Medhâtithi and Medhyâtithi, but by Sâyaṇa's Commentary to Pragâtha.

10 Ṛigveda VIII. 55. 7. Ascribed to Kali, the son of Pragâtha. *In sacrifice: savane:* The Ṛigveda has *samanâ*:—'So in like manner.'

The metre is Bṛihatî.

Ṛigveda VIII. 59. 1. Ascribed to Puruhanman. *Preëminent:* Benfey's text has *jyeshṭham* which must be taken as meaning the best or noblest thing. The Ṛigveda reading is *jyeshṭho*.

2 Ṛigveda VIII. 50. 13. Ascribed to Bharga.

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3 Strong pillar thou, Lord of the home! armour of Soma-offerers!
The drop of Soma breaketh all the strongholds down, and Indra is the Ṛishis' friend.

4 Verily, Sûrya, thou art great; truly, Âditya, thou art great!
O most admired for greatness of thy majesty, God, by thy greatness thou art great!

5 Indra! thy friend, when fair of form and rich in chariots, steeds, and kine,
Hath ever vital power that gives him strength, and joins the company with radiant men.

6 O Indra, if a hundred heavens and if a hundred earths were thine,—
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer!

7 Though, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Ânava and Turvasa, brave champion! urged by men to come.

---

3 Ṛigveda VIII. 17. 14. Ascribed to Irimbiṭhi. *The Ṛishis' friend: munînâm sakhâ:* friend of the Munis, inspired sages, saintly men or ascetics; of us Ṛishis, according to Sâyaṇa.

4 Ṛigveda VIII. 90. 11. Ascribed to Jamadagni.

5 Ṛigveda VIII. 4. 9. Ascribed to Devâtithi. *Thy friend:* the faithful worshipper whom thou favourest. *Vital power that gives him strength:* 'food accompanied with wealth,' according to Sâyaṇa's explanation. *The company:* the assembly of his friends. *With radiant men:* as one of their number, and radiant or bright and splendid himself.

6 Ṛigveda VIII. 59. 5. Ascribed to Puruhanman.

7 Ṛigveda VIII. 4. 1. Ascribed to Devâtithi. Indra is invoked by men on all sides, but he comes most frequently to the prayers and sacrifices of the Ânavas and Turvaṣas, the descendants of the great Âryan eponymi Ânu and Turvaṣa.

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8 Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!

9 First, Indra! Agni! hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

10 Come, Indra, very near to us with aids of firmly-based resolve:
Come, most auspicious, with thy most auspicious help; good kinsman, with good kinsmen come!

DECADE V.

Indra.

Call to your aid the eternal one who shoots and none may shoot at him,
Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's strengthener!

---

8 Ṛigveda VII. 32. 14. Ascribed to Vasishṭha. *Whose wealth is in thyself:* the Ṛigveda reads *tvâvasum*:—'Indra, what mortal will attack the man who hath his wealth in thee?' *Through faith: śraddhâ:* here an old form of the instrumental case.

9 Ṛigveda VI. 59. 6. Ascribed to Bharadvâja. The original hymn is addressed to the dual deity Indrâgnî, that is, Indra-Agni or Indra and Agni. *This Maid:* the text has only the feminine pronoun *iyam* (haec): Ushas or Dawn is intended. *Footless:* moving unsupported in the sky. *Stretching her head:* according to one of Sâyaṇa's explanations, 'having abandoned the head, being herself headless,' which is hardly consistent with what follows. *Speaking loudly:* with her charm of earliest birds and the voice of awakened Nature. *Thirty steps:* the thirty divisions of the Indian day and night. 'Passing over the heavens in thirty steps.'—Stevenson.

10 Ṛigveda, Vâlakhilya 5. 5. Ascribed In the Ṛigveda Index to Medhya, but by Sâyaṇa's Commentary to Medhâtithi.

The metre is Bṛihatî.

1 Ṛigveda VIII. 88. 7. Ascribed to Nṛimedha or Nṛimedhas. *Tugriya's strengthener:* protector of Bhujyu, the son of Tugra, or of

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2 Let none, no, not thy worshippers, delay thee far away from us!
Even from far away come thou unto our feast, or listen if already here!

3 For Indra Soma-drinker, armed with thunder, press the Soma juice!
Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.

4 We call upon that Indra who, most active, ever slays the foe:
With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!

5 Ye rich in strength, through your great power vouchsafe us blessings day and night!
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.

6 Whenever mortal worshipper will sing a bounteous giver's praise,
Let him with song inspired laud Varuṇa who supports the folk who follow varied rites.

7 Drink milk to Indra in the joy of Soma juice, Medhyâtithi!
To golden Indra ever close to his bay steeds, the thunder-armed, the golden one!

---

the descendants of that chief in general. The Ṛigveda has *tugryâvṛidham* instead of *tugriyâvṛidham*. 'The increaser of the waters,' according to Sâyaṇa.

2 Ṛigveda VII. 32. 1. Ascribed to Vasishṭha.

3 Ṛigveda VII. 32. 8. *The giver blesses him who gives:* Indra rewards the liberal worshipper.

4 Ṛigveda VI. 46. 3. Ascribed to Ṣamyu.

5 Ṛigveda I. 139. 5. Ascribed to Paruchchhepa. The stanza is addressed to the Aṣvins.

6 Not found in the Ṛigveda. Ascribed to Vâmadeva.

7 Ṛigveda VIII. 33. 4. Ascribed to Medhyâtithi by the Ṛigveda Index, but to Vatsa by Sâyaṇa's Commentary. The Ṛigveda text is

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8 Both boons,—may Indra, hitherward turned listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice!

9 Not for an ample price dost thou, Stone-caster! give thyself away,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!

10 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O good Lord, appear alike, to give me wealth abundantly.

---

different:—'Medhyâtithi, to Indra sing, drink of the juice to make thee glad. Close-knit to his bay steeds, bolt-armed, beside the juice is he: his chariot is of gold.' Sâyaṇa takes Medhyâtithi to be, not the name of the Ṛishi, but an appellative of Indra, 'guest at sacrifice': 'O Indra, who art a guest at our sacrifice, preserve the sacrificial food with the pleasant moon-plant juice for thyself.'—Stevenson.

8 Ṛigveda VIII. 50. 1. Ascribed to Bharga. *Both boons:* Indra is asked to hear the Ṛishi's prayer and to drink the libation.

9 Ṛigveda VIII. 1. 5. Ascribed to Medhâtithi and Medhyâtithi by the Ṛigveda Index, but to Pragâtha by Sâyaṇa's Commentary. *Stone-caster:* wielder of the thunderbolt. *Give thyself away:* to our enemies. The Ṛigveda has *deyâm* instead of *dîyase*:—'O caster of the stone, I would not sell thee for a mighty price.' *A hundred:* meaning an indefinitely large sum. 'By such a gift a hundred times repeated.'—Stevenson.

10 Ṛigveda VIII. 1. 6. Ascribed to the same Ṛishis as the preceding verse.

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BOOK IV.

CHAPTER I.

DECADE I. Indra and others.

THESE Soma juices mixt with curd have been expressed for Indra here:
Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad!

2 Indra, these Somas with their lauds have been prepared for thy delight.
Drink of the pleasant juice and listen to our songs; lover of song, reward the hymn!

3 I call on thee, Sabardughâ, this day, inspirer of the psalm,
Indra! the richly-yielding milch-cow who provides unfailing food in ample stream.

4 Indra, the strong and lofty hills are powerless to bar thy way.
None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.

The metre is Bṛihatî.

1 Ṛigveda VII. 32. 4. Ascribed to Vasishṭha.

2 Not found in the Ṛigveda. Ascribed to Vâmadeva. *With their lauds:* 'accompanied with sacred hymns.'—Stevenson.

3 Ṛigveda VIII. 1. 10. Ascribed to Medhâtithi and Medhyâtithi by the Ṛigveda Index, but to Soma by Sâyaṇa's Commentary. *Sabardughâ;* according to Sâyaṇa 'yielding nectar, *amrita*, or ambrosia,' the general name of cows which supply the milk required for sacrificial purpose. Here Indra himself, the bounteous giver of all blessings, is intended. In the second line the Ṛigveda has *indram* the accusative case instead of the vocative *indra*

4 Ṛigveda VIII. 77. 3. Ascribed to Nodhas.

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5 Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.

6 What time thou castest from his seat and punishest the riteless man,
Strengthen for opulence, O Indra Maghavan, our plant desired by many a one!

7 Let Tvashṭar, Brahmaṇaspati, Parjanya guard our heavenly word,
Aditi with her sons, the brothers, guard for us the invincible, the saving word!

8 Ne'er art thou fruitless, Indra, ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.

9 Best slayer of the Vṛitras, yoke thy bay steeds, Indra, far away!
Come with the high ones hither, Maghavan, to us, mighty, to drink the Soma juice!

---

5 Ṛigveda VIII. 33. 7. Ascribed to Medhyâtithi by the Ṛigveda Index, but to Medhâtithi by Sâyaṇa's Commentary. *The castles:* the cloud-castles of the demons of drought who withhold the rain, or the strongholds of the non-Âryan inhabitants of the land.

6 Not found in the Ṛigveda. Ascribed to Toraṣravas or Tauraṣravasa. *Our plant: aṇsum:* the Soma plant, meaning sacrifice with libations of Soma juice.

7 Not found in the Ṛigveda. Ascribed to Tvashṭar. *Tvashṭar:* the Hephaistos or Vulcan of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful contrivances. *Parjanya:* the rain-cloud personified and regarded as a deity. *Aditi:* Infinity; the mother of the Âdityas. *Word:* meaning prayer.

8 Ṛigveda Vâlakhilya, 3. 7. Ascribed to Pushṭigu by the Ṛigveda Index, but to Vâmadeva by Sâyaṇa's Commentary.

9 Ṛigveda VIII. 3. 17. The Ṛishi is Medhyâtithi, or, according to Sâyaṇa, Medhâtithi. *The high ones:* Indra's companions the Maruts are probably intended.

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10 O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto our dwelling-place!

DECADE II. Indra and others.

ADVANCING, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.

2 These morning sacrifices call you, Aṣvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.

3 Where are ye, Gods? What mortal man, O Aṣvins, glows with zeal for you,
Urging you with the crushing stone and with the stalk of Soma thus or otherwise?

4 This sweetest Soma juice hath been expressed for you at morning rites.
Aṣvins, drink this prepared ere yesterday and give treasures to him who offers it!

---

10 Ṛigveda VIII. 88. 1. Ascribed to Nṛimedha. *To him who offers lauds: stomavâhasa:* the Ṛigveda reads *stomavâhasâm:* 'to those who bring the laud.'

The metre is Bṛihatî.

1 Ṛigveda VII. 81. 1. Ascribed to Vasishṭha. The deity is Ushas or Dawn, daughter of Dyaus or Heaven. The Ṛigveda version differs in the first part of the second line:—'Uncovering, that we may see, the mighty gloom.'

2 Ṛigveda VII. 74. 1. Ascribed to Vasishṭha. The Aṣvins are the deities of this and the two following stanzas.

3 Not found in the Ṛigveda. Ascribed to Aṣvina. The stanza is obscure, and some words of the text seem corrupt.

4 Ṛigveda I. 47. 1. Ascribed to Praskaṇva by the Ṛigveda Index, but to Kutsa by Sâyaṇa's Commentary. *Prepared ere yesterday:* pressed from the plant three days ago, and then left to stand and ferment.

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5 Let me not, still beseeching thee with might and sound of Soma drops,
Anger at sacrifice a fierce wild creature! Who would not beseech the almighty one?

6 Adhvaryu, let the Soma flow, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds: the Vṛitra-slayer hath come nigh.

7 Bring thou all this unto the good, O Indra, to the old and young!
For, Maghavan, thou art rich in treasures from of old, to be invoked in every fight.

8 If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and not abandon him to woe.

9 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!

10 For in thy might thou stretchest out beyond the mansions of the sky.
The earthly region, Indra, comprehends thee not. Thou hast waxed mighty over all.

---

5 Ṛigveda VIII. 1. 20. Ascribed to Medhâtithi and Medhyâtithi by the Ṛigveda Index, but to Pragâtha by Sâyaṇa's Commentary. *With might: jyâ:* probably an old form of the instrumental case.

6 Ṛigveda VIII. 4. 11. Ascribed to Devâtithi. *Adhvaryu:* officiating priest; especially one of those whose duty was to provide all that was necessary for the preparation and presentation of Soma juice.

7 Ṛigveda VII. 32. 24. Ascribed to Vasishṭha.

8 Ṛigveda VII. 32. 18.

9 Ṛigveda VIII. 88. 5. Ascribed to Nṛimedha or Nṛimedhas. *Cancelling the curse:* averting the insults and imprecations of our enemies.

10 Ṛigveda VIII. 77. 5. Ascribed to Nodhas. The Ṛigveda has 'boundaries' instead of 'mansions,' and 'after thy godhead' *(anu svadhâm)* instead of 'over all' *(ati viśvam)*.

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DECADE III.

Indra.

PRESSED is the juice divine with milk commingled: thereto hath Indra ever been accustomed.

We wake thee, Lord of bays, with sacrifices: mark this our laud in the wild joys of Soma!

2 A home is made for thee to dwell in, Indra: O much-invoked one, with the men go thither!

Thou, that thou mayest guard us and increase us, givest us wealth and joyest in the Somas.

3 The well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying the Dânava, didst loose the torrents.

4 When we have pressed the juice we laud thee, Indra, most valorous! even about to win the booty.

Bring us prosperity, and by thy great wisdom, under thine own protection, may we conquer!

5 Thy right hand have we grasped in ours, O Indra, longing, thou very Lord of wealth, for treasures.

Because we know thee, hero, Lord of cattle: vouchsafe us mighty and resplendent riches!

The metre is Trishṭup.

1 Ṛigveda VII. 21. 1. Ascribed to Vasishṭha.

2 Ṛigveda VII. 24. 1. Ascribed to Vasishṭha. *With the men:* the priests officiating at the sacrifice.

3 Ṛigveda V. 32. 1. Ascribed to Gâtu. *The well:* the rain-cloud. *The fountains:* the sources of the waters of the firmament. *The mountain:* the massive cloud. *The Dânava:* Vṛitra, the son of Danu.

4 Ṛigveda X. 148. 1. Ascribed to Pṛithu. *And by thy great wisdom:* this is a conjectural translation, suggested by Professor Ludwig, of *yasya konâ.* The Ṛigveda has *yasya châkan,* meaning apparently 'as each desires it.'

5 Ṛigveda X. 47. 1. Ascribed to Saptagu, or Sahagu according to Sâyaṇa.

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6 Men call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero in combat and in love of glory, give us a portion of the stall of cattle!

7 Like birds of beauteous wing the Priyamedhas, Ṛishis, imploring, have come nigh to Indra.
Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!

8 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuṇa's envoy, the Bird that hasteneth to the home of Yama.

9 First in the ancient time was Prayer engendered:
Vena disclosed the bright ones from the summit,
Laid bare this world's lowest and highest regions, womb of the existent and the non-existent.

10 They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,
For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

---

6 Ṛigveda VII. 27. 1. Ascribed to Vasishṭha. *And in love of glory:* the Ṛigveda has *ṣavasaṣchakâna*, 'rejoicing in thy might!' instead of *ṣravasaṣcha kâma. Give us a portion, etc.:* aid us to capture the cattle of the enemy.

7 Ṛigveda X. 73. 11. Ascribed to Gaurivîti. *Priyamedhas:* members of the family of the Ṛishi Priyamedha.

8 Ṛigveda X. 123. 6. Ascribed to Vena. The original hymn is addressed to Vena, meaning apparently the Sun as he rises in the mist and dew of morning. *Yama:* the God of the Departed. His *home* means the dark region of the west.

9 Not found in the Ṛigveda. Ascribed to Nakula. *Vena:* the Sun. *The bright ones:* his brilliant rays. *From the summit:* from the loftiest point of the universe. *Non-existent:* what does not yet actually exist, but yet has in itself the latent potentiality of existence.

10 Ṛigveda VI. 32. 1. Ascribed to Suhotra. *They have prepared and fashioned for this hero:* according to the Ṛigveda:—'I with my lips have fashioned for this hero.'

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DECADE IV. Indra.

THE black drop sank in Aṇsumatî's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted King laid down his weapons.

2 Flying in terror from the snort of Vṛitra all deities who were thy friends forsook thee.
So, Indra, with the Maruts be thy friendship: in all these battles thou shalt be the victor.

3 The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.

The metre is Trishṭup, except in stanza 6 where it is Virâj consisting of three instead of four Pâdas of eleven syllables each.

1 Ṛigveda. VIII. 85. 13. Ascribed to Dyutâna or Tiraschî. *The black drop:* the darkened Moon. *Aṇsumatî:* a mythical river of the air. *Ten thousand:* probably, demons of darkness; the numerals are without a substantive. *As it panted:* while striving against its assailants. *Laid down his weapons:* when he had conquered the demons and liberated the darkened Moon. The Ṛigveda has *adhatta* instead of *adhadrâḥ*, of which *râḥ* appears, as Prof. Ludwig conjectures, to stand for *râṭ:* Sâyaṇa gives a different explanation of this stanza and the two that follow it in the Ṛigveda. He takes *drapsaḥ kṛishṇaḥ*, black drop, to mean 'the swift-moving Kṛishṇaḥ,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Aṇsumatî, which he says is the Yamunâ or Jumna, and was there defeated by Indra, Bṛihaspati, and the Maruts. See Prof. Cowell's Note in Wilson's Translation, Vol. V., p. 192.

2 Ṛigveda VIII. 85. 7. *With the Maruts:* because they alone stood by him and helped him in the battle.

3 Ṛigveda X. 55. 5. Ascribed to Bṛihadukṭha. Sâyaṇa explains this stanza differently, making Indra, identified with Time, the subject. I follow Prof. Ludwig's interpretation. *With many round him:* stars of the asterisms or lunar mansions through which he passes.

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4 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.

5 A friend we count thee, sharp-edged, thunder-wielder, Steer strong of body, overthrowing many.
Thou, helping, causest pious tribes to conquer: Indra, I laud the heavenly Vṛitra-slayer.

6 Bring to the wise, the great, who waxeth mighty your offerings, and make ready your devotion!
Go forth to many tribes as man's controller!

7 Call we on Maghavan, auspicious Indra, best hero in this fight where spoil is gathered,
Strong, listening to give us aid in battles, who slays the Vṛitras, wins and gathers riches!

8 Prayers have been offered up through love of glory: Vasishṭha, honour Indra in the battle!
He who with fame extends through all existence hears words which I, his faithful servant, utter.

9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

---

4 Ṛigveda VIII. 85. 16. *The seven:* Kṛishṇa, Vṛitra, Ṣambara, Namuchi and others, according to Sâyaṇa.

5 Not found in the Ṛigveda. Ascribed to Vâmadeva. *A friend: medim:* the exact meaning of the word is uncertain. *Sharp-edged:* 'who wearest the crown.'—Stevenson.

6 Ṛigveda VII. 31. 10. Ascribed to Vasishṭha.

7 Ṛigveda III. 30. 22. Ascribed to Viṣvâmitra. The stanza is the concluding verse of many other hymns of the Ṛigveda ascribed to the Viṣvamitras.

8 Ṛigveda VII. 23. 1. Ascribed to Vasishṭha.

9 Ṛigveda X. 73. 9. Ascribed to Gauriviti. *Quoit: chakram:* meaning the thunderbolt. *Waters:* the watery clouds. *The udder:* the firmament with its clouds which produce the sweet soft rain which fills the cows with milk and the herbs with sap.

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DECADE V

Indra and others.

THIS vigorous one whom deities commission, the conqueror of cars, the strong and mighty,
Swift, fleet to battle, with uninjured fellies, even Târkshya for our weal will we call hither.

2 Indra the rescuer, Indra the helper, hero who listens at each invocation,
Śakra I call, Indra invoked of many. May Indra Maghavan accept our presents!

3 Indra whose right hand wields the bolt we worship, driver of bay steeds seeking sundered courses.
Shaking his beard with might he hath arisen, terrible with his weapons, with his bounty.

4 The ever-slaying, bold and furious Indra, the bright bolt's Lord, the strong, the great, the boundless,
Who slayeth Vṛitra and acquireth booty, giver of blessings, Maghavan the bounteous.

5 The man who lies in wait and fights against us, deeming himself a giant or a hero,—

The metre is Trishṭup.

1 Ṛigveda X. 178. 1. Ascribed to Arishṭanemi or Târkshya. *Târkshya:* a personification of the Sun, usually described as a divine horse. Cp. Ṛigveda I. 89. 6.

2 Ṛigveda VI. 47. 11. Ascribed to Garga. *Accept our presents:* 'prosper and bless us,' in the Ṛigveda version.

3 Ṛigveda X. 23. 1. Ascribed to Vimada. *Seeking sundered courses: vivratânâm:* unruly, swerving, or pulling away from each other. According to Sâyaṇa, 'having many functions.'

4 Ṛigveda IV. 17. 8. Ascribed to Vâmadeva. *Indra:* the accusative case without a governing verb. Sâyaṇa supplies *vayam stotâraḥ stumeti*, 'we worshippers praise.'

5 Not found in the Ṛigveda. Ascribed to Vâmadeva. *Giant:* the meaning of *uganâ* here is uncertain, and the translation is conjectural. Stevenson, following Sâyaṇa, translates the first line:—'The man who slays us and bestows our goods on others, and who, though a murderous wretch, boasts of his liberality.'

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By battle or with strength destroy him, Indra!
With thy help, manly-souled! may we be victors!

6 He whom men call when striving with their foemen,
or speeding onward in array of battle,
Whom bards incite where heroes win the booty,
or in the way to waters, He is Indra.

7 On a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither!
Enjoy our presents, Gods, at sacrifices: wax strong by hymns, rejoice in our oblation!

8 In ceaseless flow hath he poured forth his praises, as waters from the ocean's depth, to Indra,
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.

9 May our friends turn thee hitherward to friendship!
Mayst thou approach us even o'er many rivers!
May the Disposer, radiant in this mansion with special lustre, bring the father's offspring!

---

6 Not found in the Ṛigveda. Ascribed to Vâmadeva.

7 Ṛigveda III. 53. 1. Ascribed to Viśvâmitra. *Parvata:* the Genius of the Mountains, frequently associated with Indra.

8 Ṛigveda X. 89. 4. Ascribed to Reṇu, or Riṇu according to Sâyaṇa. *Hath he:* the worshipper. In the Ṛigveda the verb is in the first person.

9 Ṛigveda X. 10. 1. Ascribed to Vasu by Sâyaṇa. The stanza differs widely from that in the Ṛigveda which is the commencement of Yamí's speech to her brother Yama imploring him to make her his wife. The altered stanza seems here to be addressed to Agni. *Our friends*. the officiating priests. *Rivers:* waters of the atmosphere. According to Sâyaṇa, *arṇavân* here is an adjective in the nominative case, 'possessing water.' *The Disposer:* apparently the God is entreated to bestow a son upon the institutor of the sacrifice.

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10 Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,
Health-bringing, bearing in their mouths no fodder?
Long shall he live who richly pays their service.

CHAPTER II.

DECADE I.

Indra.

THE singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Śatakratu, like a pole.

2 All sacred songs have magnified Indra expansive as the sea,
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.

---

10 Ṛigveda I. 84. 16. Ascribed to Gotama or Gautama. *The strong and passionate steers:* the zealous and indefatigable priests who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. *Bearing in their mouths no fodder:* that is, prayer and praise, not food for them as steers to eat. I adopt an interpretation suggested by Prof. Ludwig, but the meaning of *apsuvâhaḥ* is uncertain. The reading of the Ṛigveda is different:—'With shaft-armed mouths, heart-piercing, health-bestowing,' the words of the priests being the arrows with which their mouths are armed.

The metre is Anushṭup, consisting of four octosyllabic Pâdas.

1 Ṛigveda I. 10. 1. Ascribed to Madhuchchhandas. *Like a pole:* 'The concluding phrase, "*tvâ...ud vaṅsam iva yemire*," "they have raised thee, like a bamboo," is rather obscure. The Scholiast says, they have elevated Indra, as tumblers raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *vaṅsa* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence.'—Wilson.

2 Ṛigveda I. 11. 1. Ascribed to Jetar, son of Madhuchchhandas. *Expansive as the sea:* cf. Ṛigveda I. 8. 7. Or the expression may be, as Wilson says, 'a vague mode of indicating the universal diffusion of Indra as the firmament.'

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3 This poured libation, Indra, drink, immortal, gladdening, excellent:
Streams of the bright have flowed to thee here at the seat of holy Law.

4 Stone-darting Indra, wondrous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!

5 O Indra, hear Tiraschî's call, the call of him who serveth thee!
Satisfy him with wealth of kine and valiant offspring! Great art thou.

6 This Soma hath been pressed for thee, O Indra: bold one, mightiest, come!
May Indra-vigour fill thee full, as Sûrya fills mid-air with rays!

7 Come hither, Indra, with thy bays, come thou to Kaṇva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

---

3 Ṛigveda I. 84. 4. Ascribed to Gotama. *The bright:* Soma juice. *Seat of holy Law:* the place where sacrifice, ordained by *ṛita* or eternal Law or Order, is performed.

4 Ṛigveda V. 39. 1. Ascribed to Atri. *What wealth thou hast not given me here:* according to the Ṛigveda:—'What wealth is richly given from thee.'

5 Ṛigveda VIII. 84. 4. Ascribed to Tiraschî.

6 Ṛigveda I. 84. 1. Ascribed to Gotama or Gautama. *Sûrya:* the Sun.

7 Ṛigveda VIII. 34. 1. Ascribed to Nipâtithi by the Ṛigveda Index, but to Medhâtithi by Sâyaṇa's Commentary. The exact meaning of the second line, which is the refrain of the first fifteen stanzas of the original hymn, is obscure *Ye* probably means Indra's horses, and *God bright by day! (divâvaso)* Indra himself. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Note in Wilson's Translation of the Ṛigveda.

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8 Song-lover! like a charioteer come songs to thee wher
Soma flows.
Together, they have called to thee as mother-kine
unto their calves.

9 Come now and let us glorify pure Indra with pure
Sâma hymn!
Let milk-blent juice delight him made stronger with
pure, pure songs of praise!

10 That which, most wealthy, makes you rich, in splen
dours most illustrious,
Soma is pressed: thy gladdening drink, Indra
libation's Lord! is this.

DECADE II.

Indra. Dadhikrâvan

BRING forth oblations to the God who knoweth all
who fain would drink,
The wanderer, lagging not behind the hero, coming
nigh with speed!

2 To us the mighty, lying in all vital power, who
resteth in the deep, who standeth in the east.
Drive thou the awful word away.

---

8 Rigveda VIII. 84. 1. Ascribed to Tirashchi. *Like a charioteer* straight and swift to their object.

9 Rigveda VIII. 84. 7. *With pure, pure songs of praise:* According to the Rigveda version the second line is:—'Let the pure milky draught delight him strengthened by pure songs of praise.'

10 Rigveda VI. 44. 1. Ascribed to Samyu. The Rigveda version of the beginning of the stanza is different:—'That which is wealthiest, wealthy God!'

The metre of stanza 2 is irregular, with three octosyllabic Pâdas in the first line and one in the second. In the rest of the hymn it is the regular Anushṭup.

1 Rigveda VI. 42 1. Ascribed to Bharadvâja. *The hero:* in the Rigveda text *nare* instead of *narah* is in apposition to *jagmaye*, the wanderer:—'the hero ever in the van.'

2 This very obscure stanza, ascribed to Vâmadeva, is not found in the Rigveda. *To us:* we call, or something similar, must be supplied.

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3 Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.

4 With powers of mighty ones hath he, the friend, the ancient, been equipped,
Through whom our father Manu made prayers efficacious with the Gods.

5 What time the swift and shining steeds, yoked to the chariots, draw them on,
Drinking the sweet delightful juice, there men perform their glorious acts.

6 Him for your sake I glorify as Lord of Strength who wrongeth none,
Indra the hero, mightiest, all-conquering and omniscient.

7 I with my praise have glorified strong Dadhikrâvan, conquering steed
Sweet may he make our mouths: may he prolong the days we have to live!

---

3 Ṛigveda VIII. 57. 1. Ascribed to Priyamedha.

4 Ṛigveda VIII. 52. 1. Ascribed to Pragâtha. This difficult verse is variously interpreted both by Indian Commentators and European scholars. I follow partly Professor Aufrecht's translation as given by Dr. Muir, and partly Professor Ludwig's Commentary. See *Original Sanskrit Texts*, I. pp. 163, 164; Ludwig's *Rigveda*, V. pp. 167, 168; and Wilson's Translation, V. p. 107. *Mighty ones:* the Gods. *The friend, the ancient:* Soma, and not Indra, seems to be intended.

5 Not found in the Ṛigveda. Ascribed to Vâmadeva.

6 Ṛigveda VI. 44. 4. Ascribed to Ṣamyu. *Omniscient: viśvavedasam:* the Ṛigveda text has *viśvacharshaṇim:* known to all men, or God of all the tribes.

7 Ṛigveda IV. 39. 6. Ascribed to Vâmadeva. *Dadhikrâvan:* identical with Dadhikrâs or, in the crude form, Dadhikrâ, the name of a mythical being often mentioned in the Ṛigveda and the actual subject of four hymns. He is described as a kind of divine horse, and pro-

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8 Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

DECADE III.

Indra and others.

OFFER the triple sacred draught to Indu hero-worshipper!
With hymn and plenty he invites you to complete the sacrifice.

2 Those whom they call the attendant pair of Kaṣyapa who knows the light,
Lords of each holy duty when the wise have honoured sacrifice.

---

bably, like Târkshya was regarded as a personification of the morning sun, being invoked together with Agni, Ushas, and the Aṣvins. It seems probable that Dadhikrâvan may have been originally only a most distinguished race-horse, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot racing.

8 Ṛigveda I. 11. 4. Ascribed to Jetar. *Render of forts:* cleaver or destroyer of the cloud-castles which withhold the rain, the strongholds of Vṛitra and other hostile powers of the air.

The metre is Anushṭup.

1 Ṛigveda VIII. 58. 1. Ascribed to Priyamedha or Priyamedhas. *Triple sacred draught: trishṭubham isham:* Professor Ludwig in his Commentary takes *pra* + *isham*, = *praisham*, as an infinitive used as a finite verb in the first person singular, 'I send forth,' and takes *trishṭubham* to mean the hymn which accompanies the Soma libation. *Indu:* Soma. *Hero-worshipper: vandadvîrâya:* the praiser of heroes, according to Benfey; having heroes who worship him, according to Ludwig. The reading of the Ṛigveda is *mandadvîrâya*, 'hero-gladdener.'

2 This obscure stanza, ascribed to Kaṣyapa, is not found in the Ṛigveda. *The attendant pair:* probably meaning Heaven and Earth. According to Benfey, who follows Sâyaṇa, the horses of Indra are intended. 'Indra's pair of courageous horses are said to belong to the creation of the all-wise Kaṣyapa.'—Stevenson. Praise ye, or something similar, must be supplied.

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3 Sing, sing ye forth your songs of praise, men, Priyamedhas, sing your songs:
Yea, let young children sing their lauds: yea, glorify our firm stronghold!

4 To Indra must a laud be said, a joy to him who freely gives,
That Ṣakra may be joyful in our friendship and the juice we pour.

5 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.

6 Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.

7 Wide, Indra Ṣatakratu, spreads the bounty of thine ample grace:
So, good and liberal giver, known to all men, send us splendid wealth!

8 Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock wingèd birds from all the boundaries of heaven.

---

3 Ṛigveda VIII. 58. 8. Ascribed to Priyamedha. *Our firm stronghold:* Indra. The Ṛigveda has *na*, 'like a strong castle.'

4 Ṛigveda I. 10. 5. Ascribed to Madhuchchhandas.

5 Ṛigveda VIII. 57. 4. Ascribed to Priyamedha.

6 Ṛigveda VI. 2. 4. Ascribed to Bharadvâja. The first line, as it stands in the Sâmaveda, is very difficult. The reading of the Ṛigveda is different:—'Prosper the man (or, That man succeeds) who travails sore in thought for thee the bountiful.'

7 Ṛigveda V. 38. 1. Ascribed to Atri. *Good and liberal giver: sudatra:* the Ṛigveda ha *sukshatra*, lord of a fair dominion; powerful.

8 Ṛigveda I. 49. 3. Ascribed to Praskaṇva. *When thy times return:* in accordance with the regular times appointed for thy reappearance.

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9 Ye Gods who yonder have your home amid the luminous realm of heaven,
What count ye right? what endless life? What is the ancient call on you?

10 We offer laud and psalm wherewith men celebrate their holy rites.
They govern at the sacred place and bear the sacrifice to Gods.

DECADE IV.

Indra.

Heroes of one accord brought forth and formed for kingship Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.

---

9 Ṛigveda I. 105. 5. Ascribed to Kutsa, or Trita, by the Ṛigveda Index, and to Trita only by Sâyaṇa's Commentary. The legend says that Trita had fallen, or been thrown, into a well, and this stanza is part of his prayer to the Gods for deliverance. *Amid the luminous realm:* according to the Ṛigveda, 'in the three luminous realms;' the world being divided into earth, sky, and heaven, and each of these again being sometimes spoken of as threefold. *What endless life?:* instead of *amṛitam*, endless life or immortality, the Ṛigveda has *anṛitam*, the opposite of *ṛitam*, untruth or falsehood; i. e. Do ye, Gods, make no distinction between truth and falsehood, right and wrong? *What is the ancient call on you?:* the Ṛigveda has *kva*, where? instead of *kâ*, what? What has become of all my former prayers to you, and why do you forsake your worshipper?

10 Not found in the Ṛigveda. No Ṛishi's name is given by Sâyaṇa. *Laud: ṛicham. Psalm: sâma.*

The metre is Atijagatî, consisting of four Pâdas of thirteen syllables each, in stanza 1; Mahâpankti, consisting of five octosyllabic Pâdas, in stanza 10; and Jagatı in the rest of the hymn.

1 Ṛigveda VIII. 86. 10. Ascribed to Rebha by the Ṛigveda Index, but to Triṣoka by Sâyaṇa's Commentary. *Heroes: naraḥ:* the Gods.

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2 I trust in thy first wrathful deed, O Indra, when thou slewest Vṛitra and didst work to profit man;
When the two world-halves fled for refuge unto thee, and earth even trembled at thy strength, O Thunder-armed!

3 Come all with might together to the Lord of heaven, the only one who is indeed the guest of men.
He is the first: to him who fain would come to us all pathways turn; he is in truth the only one.

4 Thine, Indra, praised of many, excellently rich, are we who trusting in thy help draw near to thee.
For none but thou, song-lover, shall receive our lauds: as Earth loves all her creatures, welcome this our hymn!

5 High hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.

The Ṛigveda has *naram*:—'Of one accord they (the Gods) made and formed for kingship (or splendour) Indra the hero.' *In the field:* of battle; but it is difficult, if not impossible, to find a satisfactory explanation of *vare* here. Instead of *kratve vare sthemanyâmurîm* the Ṛigveda has *kratvâ varishṭham vara âmurim*, 'Most eminent by strength, destroyer in the conflict;' but the meaning of *vara*, that is *vare* is still uncertain. According to Professor Grassmann the Ṛigveda text should be translated: 'Most widely extended in power in ample space, and the destroyer:' 'den ausgedehntesten an Kraft im weiten Raum und den Vertilger.'

2 Ṛigveda X. 147. 1. Ascribed to Suvedas by the Ṛigveda Index, but to Sumedhas by Sâyaṇa's Commentary.

3 Not found in the Ṛigveda. Ascribed to Vâmadeva.

4 Ṛigveda I. 57. 4. Ascribed to Savya, or Satya according to Sâyaṇa. *As Earth loves all her creatures:* this is Sâyaṇa's explanation: but the meaning of *kshoṇîr* here is uncertain.

5 Ṛigveda III. 51. 1. Ascribed to Viśvâmitra.

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6 In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.

7 Make glad with songs that Ram whom many men invoke, worthy of hymns of praise, Indra the sea of wealth;
Whose boons spread like the heavens, the lover of mankind: sing praise to him the Sage, most liberal for our good!

8 I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.
With prayers may I turn hither Indra to mine aid;—the car which like a swift steed hasteth to the call!

9 Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The heaven and the earth by Varuṇa's decree, unwasting, rich in germs, stand parted each from each.

---

6 Ṛigveda X. 43. 1. Ascribed to Kṛishṇa, or Kṛishṭa according to Sâyaṇa.

7 Ṛigveda I. 51. 1. Ascribed to Savya, or Satya according to Sâyaṇa. *That Ram:* Indra, courageous as a fighting-ram. According to Sâyaṇa, the reference is to a legend which relates that Indra came in the form of a ram to Medhâtithi's sacrifice, and drank up the Soma juice. *Whose boons:* boons, is not in the text, but something of the kind must be supplied to make sense. The Ṛigveda has *mânushâ*, 'gracious deeds for men,' instead of *mânusham*, 'the lover of mankind.'

8 Ṛigveda I. 52. 1. Ascribed to Savya or Satya. *Hundred strong and mighty ones:* the plentiful draughts of Soma juice which inspirit and assist him.

9 Ṛigveda VI. 70. 1. Ascribed to Bharadvâja. *Full of fatness:* containing *ghṛiṭa*, *ghî*, clarified butter, fatness in general, especially fertilizing rain.

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10 As like the Morning, thou hast filled, O Indra, both the earth and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessèd mother gave thee life.
11 Sing, with oblation, praise to him who maketh glad, who with Ṛijiṣvan drove the dusky brood away!
Let us, desiring help, call him for friendship, him the strong, the Marut-girt, whose right hand wields the bolt!

DECADE V.

Indra.

When Somas flow thou makest pure, Indra, thy mind that merits laud
For gain of strength that ever grows: for great is he.
2 Sing forth to him whom many men invoke, to him whom many laud:
Invite the potent Indra with your songs of praise!
3 We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold,

---

10 Ṛigveda X. 134. 1. Ascribed to Mândhâtar by the Ṛigveda Index, but to Medhâtithi by Sâyaṇa's Commentary. *The Goddess mother:* Aditi.

11 Ṛigveda I. 101. 1. Ascribed to Kutsa. *Ṛijiṣvan:* a celebrated râjâ or prince, favoured and protected by Indra. *The dusky brood:* the dark-skinned native tribes who opposed the settlement of the Âryan invaders.

The metre is Ushṇih, consisting of two Pâdas of eight syllables each followed by one of twelve syllables.

1 Ṛigveda VIII. 13. 1. Ascribed to Nârada. The reading of the Ṛigveda is *indraḥ.....punîta*, Indra purifies. *He:* such changes of person are of frequent occurrence.

2 Ṛigveda VIII. 15. 1. Ascribed to Goshûktin and Aśvasûktin.

3 Ṛigveda VIII. 15. 4. *Strong and wild delight:* the rapture caused by draughts of Soma juice which inspire Indra. *Room:* free space, undisturbed by foes.

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4 Whether thou drink the Soma by Vishṇu's or Trita Âptya's side,
Or with the Maruts, Indra! quaff the flowing drops.

5 Come, priest, and of the savoury juice pour forth a yet more gladdening draught:
So is the hero praised who ever prospers us.

6 Pour out the drops for Indra; let him drink the meath of Soma juice!
He through his majesty sends forth his bounteous gifts.

7 Come, sing we praise to Indra, friends! the hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.

8 Sing ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired, who loveth laud!

9 He who alone bestoweth wealth on mortal man who offereth gifts
Is Indra only, potent Lord whom none resist.

10 Companions, let us learn a prayer to Indra, to the Thunderer,
To glorify your bold and most heroic friend!

---

4 Ṛigveda VIII. 12. 16. Ascribed to Parvata. *Trita Âptya:* a divine being who dwells in the most distant region of the heavens.

5 Ṛigveda VIII. 24. 16. Ascribed to Viśvamanas. *Priest:* the Adhvaryu, one of the ministering priests, is addressed.

6 Ṛigveda VIII. 24. 13. The second line in the Ṛigveda differs slightly:—'With bounty (and) with majesty will he further (us).

7 Ṛigveda VIII. 24. 19.

8 Ṛigveda VIII. 87. 1. Ascribed to Nṛimedha. *To him who maketh prayer: brahmakṛite.* The Ṛigveda has *dharmakṛite,* 'To him who maketh or observeth Law.'

9 Ṛigveda I. 84. 7. Ascribed to Gotama.

10 Ṛigveda VIII. 24. 1. Ascribed to Viśvamanas.

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BOOK V

CHAPTER I.

DECADE I.

Indra. Âdityas.

INDRA, this might of thine I praise most highly for the sacrifice
That thou, O Lord of Power, dost slay Vṛitra with might.

2 For thee this Soma hath been pressed, in whose wild joy thou madest once
Ṣambara Divodâsa's prey: O Indra, drink!

3 Come unto us, O Indra, dear, still conquering, unconcealable!
Wide as a mountain spread on all sides, Lord of heaven!

4 Joy, mightiest Indra, that perceives, sprung from deep Soma draughts, whereby
Thou smitest down the greedy fiend,—that joy we crave!

The metre is Virâj (11 × 3) in stanza 8, and Ushṇih in the rest of the hymn.

1 Ṛigveda VIII. 51. 8. Ascribed to Pragâtha. *For the sacrifice: devatâtaye:* or, for the host of Gods.

2 Ṛigveda VI. 43. 1. Ascribed to Bharadvâja. *Ṣambara:* one of the demons of drought. *Divodâsa;* called also Atithigva, a liberal prince protected by Indra: 'Thou savedst Kutsa when Ṣushṇa was smitten down; to Atithigva gavest Ṣambara for a prey.' Ṛigveda I. 51. 6.

3 Ṛigveda VIII. 87. 4. Ascribed to Nṛimedha.

4 Ṛigveda VIII. 12. 1. Ascribed to Parvata. *Joy: madaḥ:* the rapturous exhilaration produced in Indra by drinking the Soma juice, which perceives the needs of men and incites him to action. *Greedy:* or tusky.

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5 Âdityas, very mighty ones, grant to our children and our seed
This lengthened term of life that they may live long days!
6 Thou knowest, Indra, Thunder-armed! how to avoid destructive powers,
As one secure from pitfalls each returning day.
7 Drive ye disease and strife away, drive ye away malignity:
Âdityas, keep us far removed from sore distress!
8 Drink Soma, Indra, Lord of bays! and let it cheer thee: the stone, like a well-guided courser,
Directed by the presser's arms hath pressed it.

DECADE II.

Indra.

Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2 Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help.

---

5 Ṛigveda VIII. 18. 18. Ascribed to Irimbiṭhi, or Irimiṭhi according to Sâyaṇa.

6 Ṛigveda VIII. 24. 24. Ascribed to Viṣvamanas. *Destructive powers:* the plural of Nirṛiti, Death or Destruction. I adopt Prof. Ludwig's interpretation of the second line.

7 Ṛigveda VIII. 18. 10. Ascribed to Irimbiṭhi, or Irimiṭhi.

8 Ṛigveda VII. 22. [1] Ascribed to Vasishṭha.

The metre is Kakup, consisting of three Pâdas of eight, twelve, and eight syllables respectively.

1 Ṛigveda VIII. 21. 13. Ascribed to Sobhari, or Saubhari according to Sâyaṇa. *Thou seekest friendship but in war:* befriendest thy worshippers when they seek thy assistance in battle.

2 Ṛigveda VIII. 21. 9.

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3 Fail not when marching onward: come hither, like-spirited, stay not far away
Ye who can tame even what is firm!

4 Come hither to the dropping juice, O Lord of corn-land, Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!

5 Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine!

6 Yea, kin by common ancestry, the Maruts, even the oxen, close united friends!
Are licking one another's back.

7 O Indra, bring great strength to us, bring valour, Śatakratu, thou most active, bring
A hero conquering in war!

8 So, Indra, friend of song, do we draw nigh to thee with longing; we have streamed to thee
Coming like floods that follow floods.

---

3 Ṛigveda VIII. 20. 1. Ascribed to Sobhari. The stanza is addressed to Indra's companions the Maruts. *Like-spirited:* or, friends of one mind. *Ye who can tame: yamayishṇavaḥ:* the Ṛigveda has *namayishṇavaḥ*, 'ye who can bend.'

4 Ṛigveda VIII. 21. 3. Ascribed to Sobhari or Saubhari.

5 Ṛigveda VIII. 21. 11. Ascribed to Prayoga by Sâyaṇa's Commentary.

6 Ṛigveda VIII. 20. 21. Ascribed to Sobhari or Saubhari. *Yea, kin by common ancestry:* or, common parentage, as the offspring of Pṛiśni and Rudra. *The oxen:* the Maruts. *Are licking one another's back:* or, 'one another's humps,' (M. Müller), as friends, or as being crowded together in their course.

7 Ṛigveda VIII. 87. 10. Ascribed to Nṛimedha, or Nṛimedhas according to Sâyaṇa.

8 Ṛigveda VIII. 87. 7. The text of the Ṛigveda differs:—'Now have we, Indra, friend of song, sent our great wishes forth to thee.' *Coming like floods:* in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson. 'With the zeal the merchant embarks on the waters.'—Stevenson. The Ṛigveda has *yanta* instead of *gmanta*.

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9 Sitting like birds beside thy meath, mingled with milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
10 We call on thee, O matchless one! We, seeking help, possessing nothing firm ourselves,
Call on thee, wondrous, Thunder-armed.

DECADE III.

Indra.

The juice of Soma thus diffused, sweet to the taste the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2 Thus hath the Soma, gladdening draught, produced the prayer that giveth joy:
Thou, mightiest, Thunder-armed, hast driven by force the Dragon from the earth, lauding thine own supremacy.

---

9 Ṛigveda VIII. 21. 5. Ascribed to Sobhari, or Sâubhari. *Meath:* Soma juice.

10 Ṛigveda VIII. 21. 1. *Possessing:* literally, bearing; *bharantaḥ. Thunder-armed: vajrim:* the Ṛigveda has *vâje*, in battle.

The metre is Pankti, consisting of five octosyllabic Pâdas.

1. Ṛigveda I. 84. 10. Ascribed to Gotama. *The bright cows: gaurgaḥ:* the glossy milk which absorbs or drinks the Soma juice with which it is mixed, and which accompanies or is united with Indra when offered to, and accepted by, him in libation. According to Sâyaṇa, *gauryaḥ* are rays of light.

2 Ṛigveda I. 80. 1. Ascribed to Gotama by the Ṛigveda Index, but to Sammada by Sâyaṇa's Commentary. The reading of the Ṛigveda is *soma (= some) in made brahmâ* instead of *soma in mado brahma:* 'Thus in the Soma, in wild joy (= in the rapture caused by the Soma juice) the Brahman (the priest) hath exalted thee.' *The Dragon:* Ahi, the great serpent, Vṛitra, or a kindred demon of drought.

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3 By men hath Indra been advanced, the Vṛitra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!

4 Unconquered strength is only thine, Indra, Stone-caster, Thunder-armed!
When thou with thy surpassing power smotest to death that guileful beast, lauding thine own supremacy.

5 Go forward, meet the foe, be bold; thy bolt of thunder is not checked!
Manliness, Indra, is thy strength. Slay Vṛitra, make the waters thine, lauding thine own supremacy!

6 When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays. Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!

7 Well have they eaten and rejoiced; the friends have risen and passed away:
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two bay steeds!

---

3 Ṛigveda I. 81. 1. Ascribed to Gotama, or Gautama according to Sâyaṇa. *By men:* by the ministering priests who exalt and strengthen the God with oblations.

4 Ṛigveda I. 80. 7. Ascribed to Gotama, or Gautama. *Stone-caster:* wielder of the thunderbolt. *That guileful beast:* the demon or monster Vṛitra.

5 Ṛigveda I. 80. 3. *The waters:* the rain which Vṛitra has obstructed.

6 Ṛigveda I. 81. 3. Ascribed to Gotama, or Gautama.

7 Ṛigveda I. 82. 2. Ascribed to Gotama, or Gautama. *Well have they eaten:* referring probably to the institutors of the sacrifice; but, according to Sâyaṇa, to the Manes or Ancestral Spirits. *Have risen and passed away:* this is a conjectural translation, suggested by Prof. Ludwig. According to Benfey, *avâdhûshata*, means, have nodded or

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8 Graciously listen to our songs. Maghavan, be not negligent!
When wilt thou make us glorious? Make this, only this, thine end and aim. Now, Indra, yoke thy two bay steeds!
9 Within the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Sky!
10 To meet your treasure-bringing car, the mighty car most dear to us,
Aṣvins, the Ṛishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV. Agni and others.

O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!

---

shaken their heads in token of satisfaction. 'Schütteten uns liebes zu, poured blessings upon us.—Grassmann. *The sages luminous in themselves:* probably the Maruts.

8 Ṛigveda I. 82. 1.

9 Ṛigveda I. 105. 1. Ascribed to Kutsa or to Trita Âptya by the Ṛigveda Index, and by Sâyaṇa's Commentary to Trita. See Book iv., Chapter ii., Decade III., Stanza 9, Note. *Within the waters:* in the ocean of air. *He with the beauteous wings: suparṇaḥ:* the Sun. *Mark this my woe:* or, Attend to this my hymn.

10 Ṛigveda V. 75. 1. Ascribed to Âvasyu. *Lovers of sweetness:* drinkers of the sweet Soma juice. According to Sâyaṇa, masters of the Madhuvidyâ, or knowledge of sweetness, the knowledge that teaches where Soma is to be found.

The metre is Âstârapankti in stanzas 2 and 4, Uparishṭâdbṛihatî (8 × 3 + 12) in stanza 8, and Pankti in the rest of the hymn.

1 Ṛigveda V. 6. 4. Ascribed to Vasuśruta by the Ṛigveda Index, but to Vatsa by Sâyaṇa's Commentary. *For thee:* or, belonging to thee. *Bring:* or, let him (Agni) bring.

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2 With offerings of our own we choose thee, Agni, as our Hotar priest,
Piercing and brightly shining—at your glad carouse—served with trimmed grass at sacrifice. Thou waxest great.

3 O heavenly Dawn, awaken us to ample opulence to-day,
Even as thou didst waken us with Satyaśravas, Vayya's son, high-born! delightful with thy steeds!

4 Send us a mind that brings delight, send energy and mental power.
Then—at your glad carouse—let men joy in thy love, sweet juice! as kine in pasturage. Thou waxest great.

5 Great, as his nature is, through power, terrible, he hath waxed in strength.
Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.

---

2 Ṛigveda X. 21. 1. Ascribed to Vimada by the Ṛigveda Index, but to Vatsa by Sâyana's Commentary. *At your glad carouse:* apparently a Soma-drinking refrain addressed to the Viśvedevas, All-Gods, or all Gods together. *Thou waxest great:* a similar refrain addressed to Agni. Both refrains recur in every stanza of the original hymn.

3 Ṛigveda V. 79. 1. Ascribed to Satyaśravas by the Ṛigveda Index, but to Vatsa by Sâyaṇa's Commentary. *With Satyaśravas:* that is, when he sang to thee. *Delightful with thy steeds:* pleasant, or glorious, on account of the horses which thou bestowest. So, in I. 113. 8, the Dawns are called givers of kine and horses, which represent wealth in general.

4 Ṛigveda X. 25. 1. Ascribed by the Ṛigveda Index to Vimada or Vasukṛit, but by Sâyaṇa's Commentary to Vatsa. The double burden or refrain of stanza 2 is again employed, with little or no connexion with the rest of the stanza.

5 Ṛigveda I. 81. 4. Ascribed to Gotama.

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6 He, Indra, verily will mount the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds!

7 I think of Agni who is kind, whom, as their home, the milch-kine seek:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise!

8 No peril, no severe distress, ye Gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuṇa, of one accord, beyond his foes

DECADE V. Soma Pavamana.

Flow forth, O Soma, flow thou onward, sweet to Indra's, Mitra's, Pûshan's, Bhaga's taste.

---

6 Ṛigveda I. 82. 4. Ascribed to Gotama. The meaning is: the man who remembers to offer to Indra the libations of Soma juice which bring the God to the sacrifice will certainly obtain riches in return.

7 Ṛigveda V. 6. 1. Ascribed to Vasuśruta. *Strong.....steeds: vâjinaḥ:* according to Sâyaṇa, the institutors of sacrifices who bring oblations.

8 Ṛigveda X. 126. 1. Ascribed to Kulmalabarhisha, or to Anhomuch.

The metre in stanzas 2 and 6 is Anushṭup Pipîlikamadhyâ (with a Pâda of four syllables—the Vṛitras; thou—following the first octosyllabic Pâda); Padapankti (consisting of three Pâdas of five syllables each in the first line and a Trishṭup in the second) in stanza 8; Purâûshṇiḥ (12 + 8 + 8) in stanza 9; and Dvipadâ Virâj (a species of Gâyatrí consisting of two Pâdas only, containing 12 + 8 or 10 + 10 syllables) in the rest of the nymn.

1 Ṛigveda IX. 109. 1. Ascribed to the Agnayo Dhishṇyaḥ, sacrificial Agnis or Fires, said to be the sons of Iśvara the Supreme Deity of post-Vedic tim *Bhaga:* the name of anis ancient deity still

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2 Run forth to battle, conquering the Vṛitras; thou speedest to quell the foes like one exacting debts.

3 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.

4 Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize

5 Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.

6 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamâna, enterest into mighty deeds.

7 Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds?

---

survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pushan and the Âdityas, and is regarded as the special giver of wealth and prosperity.

Stanzas 1—6 and 10 are addressed to Soma Pavamâna, the deified juice of the Soma-plant as it undergoes purification by flowing through the wool which is used as a strainer. See Muir, *Original Sanskrit Texts*, V. 258 ff.

2 Ṛigveda IX. 110. 1. Ascribed to the princes Tryaruṇa and Trasadasyu, who are frequently mentioned in the Ṛigveda.

3 Ṛigveda IX. 109. 4. *To every form:* to all the forms or essences of the Gods into which he enters. See Bergaigne, *La Religion Védique*, III. p. 212.

4 Ṛigveda IX. 109. 10. *For mighty strength:* the Ṛigveda has:—'for wisdom and for power.' *Bathed:* washed and cleansed in the waters used in preparing the juice as a race-horse is washed by his groom.

5 Ṛigveda IX. 109. 13. *Indu:* Soma. *In the waters' lap:* in the water wherein the stalks of the plant are soaked.

6 Ṛigveda IX. 110. 2. *For great supremacy in fight: samaryarâjye:* the locative being used with a dative signification.

7 Ṛigveda VII. 56. 1. Ascribed to Vasishṭha. The Maruts are the deities. *In serried rank:* literally, of the same nest, dwelling together, closely united.

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8 Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious strength with service.

9 The strong youths have come forth to view, to show their strength, God Savitar's quickening energy:
Ye warrior horsemen, win the heavens.

10 Soma, flow splendid with thy copious stream in due succession through the ample fleece.

CHAPTER II.

DECADE I.

Indra.

Giver from all sides, bring to us from every side, thou whom as strongest we entreat!

2 This Brahman, comer at due time, named Indra, is renowned and praised.

---

8 Ṛigveda IV. 10. 1. Ascribed to Vâmadeva. *That: tam: yajñam,* sacrifice, appears to be understood. The stanza is difficult to construe, and the meaning is obscure. *With service:* the meaning of *ohaiḥ* is uncertain. Benfey translates it by 'mit dich erhebenden Liedern,' 'with songs that extol thee;' Prof. Grassmann by 'mit Andacht,' 'with devotion;' and Prof. Ludwig by 'mit deiner billigung,' 'with thy approval.'

9 The stanza is not found in the Ṛigveda. *The strong youths:* apparently the Maruts. *God Savitar's quickening energy:* to aid the productive power of the Sun.

10 Ṛigveda IX. 109. 7. *The ample fleece:* the woollen strainer or filter through which the Soma juice is run to purify it.

The metre in stanzas 3 and 7, the only stanzas taken from the Ṛigveda, is Trishṭup and Dvipadâ Virâj, respectively. In the rest of the hymn the metres are irregular.

2 *This Brahman*: Indra, regarded as a priest who possesses sacred knowledge: 'The Brahman who accepts the prayer.'—Ṛigveda VI. 45. 7. 'Indra is priest and Ṛishi.'—Ṛigveda VIII. 16. 7.

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3 The Brahmans with their hymns exalting Indra increased his strength that he might slaughter Ahi.

4 Anavas wrought a chariot for thy courser, and Tvashṭar, much-invoked! the bolt that glitters:

5 Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.

6 The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.

7 With all thy beauty come! The kine approaching with full udders follow on thy path.

8 May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra!

9 The Maruts with fair hymns chant out their praise-song: this Indra, famed and youthful, shouts accordant.

10 Sing to your Indra, mightiest Vṛitra-slayer, sing to the Sage the song that he accepteth!

DECADE II.

Agni. Indra.

OBSERVANT Agni hath appeared, oblation-bearer with his car.

---

3 Ṛigveda V. 31. 4. Ascribed to Avasyu.

4 Taken from the same stanza as the preceding. *Anavas;* descendants of the eponymus Anu; the Bhṛigus are probably meant. Cf. Ṛigveda IV. 16. 20.

5 *The riteless stirs not his love:* the man who neglects the worship of the Gods does not move Indra to show him affection.

6 *The cows: gâvaḥ:* meaning, according to Sâyaṇa, the sunbeams, or waters, or the three Vedas. The connexion of the line with what precedes or with what follows is not apparent.

7 Ṛigveda X. 172. 1. Ascribed to Samvarta. The hymn in the Ṛigveda is addressed to Ushas or Dawn.

The metre of 1 consists of one line, or two Pâdas, of Pankti; in 2 and 5 it is Dvipada Virâj; in 6 and 8 Dvipadâ Trishṭup; in 3 Quindecasyllabic Gâyatrî; 7 consists of two Pâdas of Gâyatrî; 10 of one Pâda of Gâyatrî; 4 and 9 are irregular.

1 Ṛigveda, Vâlakhilya 8. 5. Ascribed to Pṛishadra.

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2 O Agni, be our nearest friend, yea, our protector and our kind deliverer!

3 Like wondrous Bhaga, Agni deals treasure among the mighty.

4 Far off, or present even now, send forth thy shouting first of all!

5 Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.

6 May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!

7 Like streams of water on their way, let bounties, Indra, flow from thee!

8 With this may we obtain strength god-appointed, happy with brave sons through a hundred winters!

9 With strength let Mitra, Varuṇa swell oblations; do thou prepare for us rich food, O Indra!

10 Indra is King of all the world.

---

2 Ṛigveda, V. 24. 1. Ascribed to the Gaupâyanas or Laupâyanas.

3 Not found in the Ṛigveda.

4 Ditto. *Thy shouting:* the roar of thy flames.

5 Ṛigveda X. 172. 4. *Her sister's gloom:* the darkness of Night.

6 Ṛigveda X. 157. 1. Ascribed to Bhuvana. *Bring.....to full completion:* through the efficacy of the sacrifice which we are performing.

7 Not found in the Ṛigveda. *Streams of water:* Sâyaṇa, whom Benfey follows, takes *srutayaḥ* here to mean by-ways. 'As many by-paths meet in the highway, so let all riches meet in thee.'—Stevenson.

8 Ṛigveda VI. 17. 15. Ascribed to Bharadvâja. *With this: girâ*, song, being understood. *Hundred winters:* a hundred years being regarded in Vedic times as the natural duration of human life. See Ṛigveda, General index.

9 Not found in the Ṛigveda.

10 Ditto.

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DECADE III. Indra and others.

AT the Trikadrukas the great and strong enjoyed the barley-brew. With Vishṇu did he drink the pressed-out Soma juice, even as he would.

That hath so heightened him the great, the wide to do his mighty work. So did the God attend the God, true Indu Indra who is true.

2 This God who sees for thousands of mankind, the light, the thought of poets, and the Law,

The brilliant one, hath sent forth hither all the Dawns: spotless, one-minded, zealous in their home they dwell, with thought upon the Steer.

3 Come to us, Indra, from afar, conducting us, as, to the gatherings, a Lord of heroes, as an archer King, the heroes' Lord!

We come with gifts of pleasant food, with flowing juice, invoking thee, as sons invite a sire, that we may win the spoil, thee, bounteousest, for gain of spoil.

The metre is Ashṭi (16 × 4 = 64 syllables) in stanzas 1 and 10; Atyashṭi (17 × 4 = 68) in 3, 5, 7, 9; Atijagatî (13 × 4) in 4 and 6; and irregular in 2 and 8.

1 Ṛigveda II. 22. 1. Ascribed to Gṛitsamada. *Trikadrukas:* the first three days of the religious ceremony called Abhiplava.

2 Not found in the Ṛigveda. *Who sees for thousands of mankind: sahasramânavo dṛisaḥ:* Sâyaṇa's division of the first word is *sahasra-mânavo*, but it seems impossible to construe this. *Spotless, one-minded, zealous:* apparently referring to the sunbeams. *The Steer:* the Sun.

3 Ṛigveda I. 130. 1. Ascribed to Paruchchhepa. The hymns attributed to this Ṛishi are generally very obscure and frequently unintelligible. One of their peculiarities is 'to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line.'—Wilson. See stanza 9, Note. *An archer: astâ:* the Ṛigveda has *astam*, home.

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4 Loudly I call that Indra Maghavan, the mighty, resistless, evermore possessing many glories.
Holy, most liberal, may he lead us on to riches, through songs, and, thunder-armed, make all our pathways pleasant!

5 Heard be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vâyu we elect.
For when our latest thought is raised and on Vivasvân centred well, then do our holy songs go forward on their way, our songs as 'twere unto the Gods.

6 To Vishṇu, to the mighty whom the Maruts follow, let your hymns born in song go forth, Evayâmarut!
To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for vigour!

7 With this his golden splendour purifying him, he with his own allies subdues all enemies, as Sûra with his own allies.

---

4 Ṛigveda VIII. 86. 13. Ascribed to Rebha.

5 Ṛigveda I. 139. 1. Ascribed to Paruchchhepa. See stanza 3, Note. *Vâyu:* God of wind.

6 Ṛigveda V. 87. 1. Ascribed to a supposed Ṛishi named Evayâmarut: but this word, whatever its exact meaning may be, is evidently a mere sacrificial exclamation. It recurs, as a sort of burden, in each verse of the original hymn. See Ṛigveda, Vol. II., pp. 304, 305. *Born in song:* developing themselves and taking form in song: 'voice-born.'—Wilson.

7 Ṛigveda IX. 111. 1. Ascribed to Anânata, son of Paruchchhepa. *He:* Soma. *All enemies:* the fiends of darkness. *As Sûra with his own allies:* as Sûrya or the Sun with his attendant beams of light. *Of juice:* the Ṛigveda has *sutasya* instead of *prishṭhasya* which Sâyaṇa explains by *somasya*, of Soma. *With the praisers: ṛikvabhiḥ:* perhaps the Angirasas, members of the priestly family so named, are intended. *Having seven mouths:* that is, one mouth each, the mouth being mentioned in reference to their singing or to their love of Soma juice.

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Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.

8 I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,

Whose splendour is sublime, whose light shone brilliant in creation, who, wise and golden-handed, in his beauty made the sky.

9 Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who knoweth all that is, even as the Sage who knoweth all.

Lord of fair rites, a God with form erected turning to the Gods, he, when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.

10 This, Indra! dancer! was thy hero deed, thy first and ancient work, worthy to be told forth in heaven,

Even thine who furtheredst life with a God's own power, freeing the floods. All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food!

---

8 Not found in the Ṛigveda. Ascribed to Nakula. The deity is Savitar, the Sun as generator and vivifier.

9 Ṛigveda I. 127. 1. Ascribed to Paruchchhepa. See stanza 3, Note. *Who knoweth all that is: jâtavedasam:* omniscient Agni. 'Thus we have here *sûnum sahaso* JÂTAVEDASAM, *vipram na* JÂTAVEDASAM; this is nothing else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification.'—Wilson.

10 Ṛigveda II 22. 4. Ascribed to Gṛitsamada. *Dancer:* active in battle, dancer of the war-dance. *Life: asum*, as in the Ṛigveda, appears to be the right reading. *Freeing the floods:* releasing the rain which Vṛitra had obstructed.

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DECADE IV. Soma Pavamâna.

HIGH is thy juice's birth: though set it heaven, on earth it hath obtained dread sheltering power and great renown.

2 In sweetest and most gladdening stream flow pure, O Soma, on thy way, pressed out for Indra, for his drink!

3 Flow onward mighty with thy stream, inspiriting the Maruts' Lord, winning all riches with thy power!

4 Flow onward with that juice of thine most excellent, that brings delight, slaying the wicked, dear to Gods!

5 Three several words are uttered: kine are lowing, cows who give the milk: the tawny-hued goes bellowing on.

6 For Indra girt by Maruts, flow, thou Indu, very rich in meath, to seat thee in the place of song!

7 Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy. Hawk-like he settles in his home.

The metre is Gâyatrî.

1 Ṛigveda IX. 61. 10. Ascribed to Amahîyu.

2 Ṛigveda IX. 1. 1. Ascribed to Madhuchchhandas.

3 Ṛigveda IX. 65. 10. Ascribed to Bhṛigu, son of Varuṇa, or to Jamadagni of the family of Bhṛigu.

4 Ṛigveda IX. 61. 19. Ascribed to Amahîyu.

5 Ṛigveda IX. 33. 4. Ascribed to Trita Âptya. *Three several words:* meaning, according to Sâyaṇa, *trividhâ stutiḥ*, praise of three kinds from the three Vedas. Perhaps, as Prof. Ludwig suggests, the three vocal tones or keys are intended. *The milk:* required for sacrificial purposes. *The tawny-hued:* the yellow Soma juice. *Bellowing:* or, roaring: an exaggerated expression for the sound made by the juice, as it drops from the filter.

6 Ṛigveda IX. 64. 22. Ascribed to Kaśyapa. *In the place of song:* the Ṛigveda has *ṛitasya*, 'of sacrifice,' instead of *arkasya*, 'of song,' or 'of the hymn.'

7 Ṛigveda IX. 62. 4. Ascribed to Jamadagni. *The stalk:* the Soma plant, which is said to have grown on mountains.

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8 Gold-hued! as one who giveth strength flow on for Gods to drink, a draught for Vâyu and the Marut host!

9 Soma, the dweller on the hills, effused, hath flowed into the sieve. All-bounteous art thou in carouse.

10 The Sage of heaven whose heart is wise, when laid between both hands, with roars, gives us delightful powers of life.

DECADE V. Soma Pavamâna

THE rapture-shedding Somas have flowed forth in our assembly, pressed to glorify our liberal lords.

2 The Somas, skilled in song, the waves, have led the water forward, like buffaloes speeding to the woods.

3 Indu, flow on, a mighty juice; glorify us among the folk: drive all our enemies away!

4 For thou art strong by splendour: we, O Pavamâna, call on thee, the brilliant looker on the light.

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8 Rigveda IX. 25. 1. Ascribed to Dṛiḷhachyuta.

9 Rigveda IX. 18. 1. Ascribed to Asita, or to Devala. *The sieve:* the strainer, made of twigs and lined with wool.

10 Rigveda IX. 9. 1. Ascribed to Asita, or to Devala. *The Sage of heaven:* the Soma. *Both hands: naptyoḥ:* literally, two granddaughters. According to Sâyaṇa, the two boards used in pressing the Soma are intended. *With roars: svanaiḥ:* the sound made by the dropping juice. The Ṛigveda has *suvâno*, effused.

The metre is Gâyatrî. All the verses are from Book IX. of the Ṛigveda.

1 Hymn 32. 1. Ascribed to Syâvâśva. *Our liberal lords:* the institutors of sacrifices.

2 Hymn 33. 1. Ascribed to Trita Âptya. The Ṛigveda has *na yanti* instead of *nayanta*:—'Like waves of water, skilled in song the juices of the Soma go onward like buffaloes to woods.'

3 Hymn 61. 28. Ascribed to Amahîyu.

4 Hymn 65. 4. Ascribed to Bhṛigu or to Jamadagni. *Pavamâna:* Soma undergoing purification for sacrificial purposes.

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5 Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.

6 Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.

7 God, working with mankind, flow on; to Indra go thy gladdening juice: to Vâyu mount as Law commands!

8 From heaven hath Pavamâna made, as 'twere, the marvellous thunder, and the lofty light of all mankind.

9 Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath

10 Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard whom many love.

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5 Hymn 64. 10. Ascribed to Kaśyapa. *The thought: matiḥ:* the Ṛigveda has *matî*, 'by the thoughts or hymns.'

6 Hymn 64. 4.

7 Hymn 63. 22. Ascribed to Nidhruvi.

8 Hymn 61. 16. Ascribed to Amahiyu. 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'—Muir, *Original Sanskrit Texts*, IV. 112. The great light common to all men, or *viśvânaram*, or *the lofty light of all mankind*, is Agni Vaiśvânara.

9 Hymn 10. 4. Ascribed to Asita or Devala.

10 Hymn 14. 1. Ascribed to Asita or Devala. *On the river's wave*: in the vasativari waters which are used to sprinkle or soak the stalks of the Soma plants. *Bearing the bard:* the Sage, that is omniscient deified Soma juice, is said to bear the bard, that is, itself—called bard on account of the sound it makes in dropping. The Ṛigveda has *kâvim* instead of *kârum*, 'bearing the hymn,' or, perhaps, 'the prize,' Soma being regarded as a courser or race-horse.

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BOOK VI.

CHAPTER I.

DECADE I. Soma Pavamâna.

THE Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.

2 Active, while being purified, he hath assailed all enemies: they deck the Sage with holy hymns.

3 Pouring all glories hither, he, effused, hath passed within the jar: Indu on Indra is bestowed.

4 From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.

5 Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.

The metre is Gâyatrî. All the references are to Book IX. of the Ṛigveda.

1 Hymn 61. 13. Ascribed to Amahîyu. *Well-descended:* literally, well-born, or well produced.

2 Hymn 40. 1. Ascribed to Bṛihanmati.

3 Hymn 62. 19. Ascribed to Jamadagni. *The jar:* the *kalaṣa*, beaker or vase into which the Soma juice flows. *Indu on Indra is bestowed:* instead of this, the Ṛigveda has, '(he) stands like a hero 'mid the kine,' that is, among the enemy's cattle for which he fights.

4 Hymn 36. 1. Ascribed to Prabhûvasu. *Press-boards:* two planks, between which the stalks of the Soma plant, after they have been bruised by the pressing-stones, are thoroughly squeezed so that all the juice may be extracted.

5 Hymn 41. 1. Ascribed to Medhyâtithi. *The black skin:* meaning, apparently, both the black pall or covering of night and the Râkshasas or dark-skinned Dasyus, the non-Âryan inhabitants of the country.

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6 Soma, thou flowest chasing foes, finder of wisdom and delight: drive thou the godless folk afar!

7 Flow onward with that stream wherewith thou gavest splendour to the Sun, speeding the waters kind to man!

8 Flow onward thou who strengthenedst Indra to slaughter Vṛitra who compassed and stayed the mighty floods!

9 Flow onward, Indu, with this food for him who in thy wild delights battered the nine-and-ninety down!

10 Flow, pressed, into the filter, speed the heavenly one who winneth wealth, who bringeth booty through our juice!

DECADE II. Soma Pavamâna.

The tawny Bull hath bellowed, fair as mighty Mitra to behold: he gleams and flashes with the Sun.

2 We choose to-day that chariot-steed of thine, the strong, that brings us bliss, the guardian, the desire of all.

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6 Hymn 63. 24. Ascribed to Nidhruvi.

7 Hymn 63. 7.

8 Hymn 61. 22. Ascribed to Amahiyu.

9 Hymn 61. 1. *The nine-and-ninety:* the countless cloud-castles of the demons of drought.

10 Hymn 52. 1. Ascribed to Uchathya. *The heavenly one: dyukcham:* this and the following epithet are in the nominative case in the Rigveda. They refer to the juice regarded as distinct from Soma who is addressed.

The metre is Gâyatri. All the references are to Book IX. of the Rigveda.

1 Hymn 2. 6. Ascribed to Medhâtithi. *The tawny Bull:* the strong, greenish-yellow Soma juice. 'The golden-hued showerer of blessings.'—Wilson. *With the Sun:* in rivalry with Sûrya, the Sun-god.

2 Hymn 65. 28. Ascribed to Bhṛigu or Jamadagni. *That chariot-steed of thine.* That is, Soma itself, which is frequently called *vahni*,

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3 Adhvaryu, to the filter lead the Soma juice expressed with stones: make thou it pure for Indra's drink.

4 Swift runs this giver of delight, even the stream of flowing juice: swift runs this giver of delight.

5 Pour hitherward, O Soma, wealth in thousands and heroic strength, and keep renown secure for us!

6 The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.

7 Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!

8 O Soma, thou art strong and bright, potent, O God, with potent sway: thou, mighty one, ordainest laws.

9 For food, flow onward with thy stream, cleansed and made bright by sapient men: Indu, with sheen approach the milk!

10 Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.

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carrier, drawer, or horse that carries or draws. *The guardian: pântam:* according to Professor Pischel 'den schwellenden,' the swelling one. See *Vedische Studien*, I. pp. 191—194.

3 Hymn 51. 1. Ascribed to Uchathya.

4 Hymn 58. 1. Ascribed to Avatsâra. *Swift: tarat:* 'rescuing (his worshippers from sin).'—Wilson.

5 Hymn 63. 1. Ascribed to Nidhruvi.

6 Hymn 23. 2. Ascribed to Asita or Devala. *The ancient living ones:* the Soma-drops. *Newer resting-place:* a newly prepared place of sacrifice.

7 Hymn 65. 19. Ascribed to Bhṛigu or Jamadagni. *In wooden vats: vaneshu:* literally, in woods. According to Sâyaṇa, 'in waters.' In the Ṛigveda the last Pâda is different:—'Falcon-like resting in thine home.'

8 Hymn 64. 1. Ascribed to Kaśyapa. *Strong: vṛishâ:* see *Vedic Hymns* (Sacred Books of the East), Part I. pp 139, 140.

9 Hymn 64. 13.

10 Hymn 6. 1. Ascribed to Asita or Devala

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11 By this solemnity, Soma, thou, though great, hast been increased: in joy thou verily actest like a bull!

12 Most active and benevolent, this Pavamâna sent to us for lofty friendship meditates.

13 Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.

14 Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place

DECADE III.

Soma Pavamâna.

CLEANSING thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.

2 Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.

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11 Hymn 47. 1. Ascribed to Kavi. In the Ṛigveda, 'Soma' is in the nominative case, and the verbs are in the third person. *Actest like a bull:* roarest.

12 Hymn 62. 10. Ascribed to Jamadagni. *Meditates:* 'is known (by all).'—Wilson.

13 Hymn 44. 1. Ascribed to Ayâsya. *For this great rite:* 'to give us abundant wealth.'—Wilson.

14 Hymn 61. 25. Ascribed to Amahîyu. *The godless: arâvṇaḥ:* those who present no sacrificial offerings. *Settled place: nishkṛitam:* the vessel set apart for the Soma juice that is to be offered to him.

The whole of the hymn is taken from the Ṛigveda, Book IX. 107, which is ascribed to the Seven Ṛishis Bharadvâja, Kaśyapa, Goṭama, Atri, Viśvâmitra, Jamadagni, and Vasishṭha. The metre is Bṛihatî.

1 Stanza 4. *In the place of Law:* in the place of Law-ordained sacrifice.

2 Stanza 1. *He:* the priest. Or *sushâva* may be the first person.

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3 Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.

4 O Soma,—for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.

5 Pressed out by pressers, Soma goes over the fleecy backs of sheep, goes, even as with a mare, in tawny-coloured stream, goes in a sweetly-sounding stream.

6 O Soma, Indu, every day thy friendship hath been my delight Many fiends follow me · help me, thou tawny-hued : pass on beyond these barriers !

7 Deft-handed ! thou when purified liftest thy voice amid the sea. Thou, Pavamâna, makest riches flow to us, yellow, abundant, much desired.

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3 Stanza 10. *Press-boards : chamû :* between which the crushed stalks of the Soma were thoroughly squeezed. See Zimmer, *Altindisches Leben*, p. 277. Others take *chamû* to be two saucers or beakers into which the filtered juice dropped: 'the cups.'—Wilson. 'Gefäss.'—Grassmann. Benfey translates correctly, 'zur Presse.'

4 Stanza 12. *O Soma.....he :* a sort of periphrasis for Soma in the nominative case.

5 Stanza 8. *As with a mare :* as swift as if he were carried by a race-horse.

6 Stanza 19. *Many fiends :* the text has only *purûṇi*, many, multa, in the neuter plural. Sâyaṇa supplies *rakshâṅsi*, Râkshasas or fiends. *Pass on beyond these barriers :* 'overcome those who surround me.'—Wilson. 'Come within our enclosure.'—Stevenson. The latter appears to be the correct interpretation.

7 Stanza 21. *Amid the sea : antarikshe kalaśe vâ* 'in the sky or in the beaker or jar,' says Sâyaṇa.

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8 The living drops of Soma juice pour, as they flow, the gladdening drink, intelligent drops above the station of the sea, exhilarating, dropping meath.

9 Soma, while thou art cleansed, most dear and watchful in the sheep's long wool, most like to Angiras! thou hast become a sage. Sprinkle our sacrifice with mead!

10 Soma, the gladdening juice, flows pressed for Indra with his Marut host: he hastens o'er the fleece with all his thousand streams: him, him the men make pure and bright.

11 Flow on, best winner of the spoil, to precious gifts of every sort! Thou art a sea according to the highest law, joy-giver, Soma! to the Gods

12 Over the cleansing sieve have flowed the Pavamânas in a stream, girt by the Maruts, gladdening, steeds with Indra's strength, for wisdom and for dainty food.

DECADE IV

Soma Pavamâna.

RUN onward to the reservoir and seat thee: cleansed by the men speed forward to the battle!

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8 Stanza 14. *The sea:* of air, or the vessel into which the juice flows. *Dropping meath:* or, giving rapture. The Ṛigveda has *svar-vidaḥ*, finding light or heaven.

9 Stanza 6. *Most like to Angiras: aṅgirastama:* most richly endowed with the qualities of Angiras, the representative of the great family of priestly fathers or typical first sacrificers, frequently mentioned in the Ṛigveda. *Mead:* or, rain.

10 Stanza 17. *The fleece:* the woollen strainer.

11 Stanza 23. The Ṛigveda differs:—'Flow on to win the spoil, flow on to lofty lore of every kind. Thou, Soma, as exhilarator wast the first to spread the sea abroad for Gods.'

12 Stanza 25. *The Pavamânas:* 'thy purified juices.'—Wilson. *Dainty food:* oblations.

The metre is Trishṭup. All the references are to Book IX. of the Ṛigveda.

1 Hymn 87. 1. Ascribed to Uṣanâ Kâvya. *Battle:* or, booty.

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Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.

2 The God declares the deities' generations, like Uṣanâ, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.

3 Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.

4 Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures holding cattle.

5 Father of holy hymns Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Sûrya's generator, the father who begat Indra and Vishṇu

6 To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuṇa, a river, lavishing treasure, he distributes blessings.

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2 Hymn 97. 7. Ascribed to Vṛishagaṇa, son of Vasishṭha. *The wild boar:* Soma. *Singing with his foot:* sending out a sound as his drops flow down.

3 Hymn 97. 34. Ascribed to Parâśara. *Three are the voices:* the three Vedas, according to Sâyaṇa. Three tones of the voice are probably intended. *The car-steed:* Soma.

4 Hymn 97. 1. *This man's:* the priest's. *Impulse: hemanâ:* from the root *hi*. According to Sâyaṇa, 'by gold,' that is by the gold-adorned hand of the priest. *Singing:* the sound of the flowing juice is compared to the priest's recitation of sacred texts. *Enclosures:* literally, measured seats or places: 'the halls prepared (for sacrifice) containing victims.'—Wilson.

5 Hymn 96. 5. Ascribed to Pratardana.

6 Hymn 90. 2. Ascribed to Vasishṭha. *Of the triple height:* dwelling in the firmament, on the mountain, and on the altar. *In wood:* in wooden vats. *Like Varuṇa, a river:* the Ṛigveda differs:—'as Varuṇa (dwells) in rivers.'

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7 Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.

8 Loud neighs the tawny steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment: then shall he, of himself, engender worship.

9 This thine own Soma, rich in meath, O Indra, the Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundreds, thousands, hath reached the sacred grass which never fails him.

10 Flow onward, Soma, rich in meath, and holy, enrobed in waters, on the fleecy summit!
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra!

DECADE V. Soma Pavamâna.

In forefront of the cars forth goes the hero, the leader, seeking spoil: his host rejoices.
Soma endues his robe of lasting colours, and blesses, for his friends, their calls on Indra.

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7 Hymn 97. 40. *The sea:* Soma. *The fleecy summit:* the woollen strainer. *From the stone:* the *adrih* of the text is unintelligible, and I adopt Prof. Ludwig's suggestion that *adreh* may have been the original reading. Benfey translates 'durch Steine' as though the word were *adribhih*.

8 Hymn 95. 1. Ascribed to Praskaṇva. *Deep in the wooden vessel:* literally, 'in the belly of the wood.'

9 Hymn 87. 4. Ascribed to Uṣanâ Kâvya. *The Strong hath flowed into the Strong One's filter:* the Ṛigveda has, 'strong for the strong (that is, for Indra) hath flowed into the filter.'

10 Hymn 96. 13. Ascribed to Pratardana. *Full of fatness:* *ghṛitavanti:* according to Sâyaṇa, 'containing water.'

The metre is Trishtup. All the references are to Book IX. of the Ṛigveda.

1 Hymn 96. 1. Ascribed to Pratardana. *The hero:* Soma, as a warrior who goes forth to conquer. *Seeking spoil:* *gavyan:* literally,

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2 Thy streams have been poured forth with all their sweetness, when, cleansed, thou passest through the woollen filter.
The race of kine thou cleansest, Pavamâna! Thou didst beget and speed the Sun with splendours.

3 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!
Let him flow, sweetly-flavoured, through the filter: let the God Indu settle in the beaker!

4 Urged on, the father of the earth and heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hands containing every treasure.

5 When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him,
Then, loudly lowing, came the cows to Indu, the chosen, well-loved master in the beaker.

6 Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him

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seeking cows, with allusion, perhaps, to the milk which will be mingled with the juice. *Of lasting colours: rabhasâni:* literally, robust. 'Hastily made.'—Wilson. 'Splendid.'—Benfey. 'Brilliant.'—Grassmann.

2 Hymn 97. 31. Ascribed to Parâśara. *Thou didst beget:* instead of the active participle *janayan*, begetting, the Ṛigveda has *jajñânaḥ*, 'being born.'

3 Hymn 97. 4. *Let the God Indu:* the Ṛigveda has *devayurnaḥ*, 'our pious one,' instead of *deva induḥ*.

4 Hymn 90. 1. Ascribed to Vasishṭha.

5 Hymn 97. 22. *In presence of heaven and earth: dyukshoranîke:* the Ṛigveda has *kshoranîke*, meaning, apparently, 'at the head of,' or 'chief of, food.'

6 Hymn 93. 1. Ascribed to Nodhas. *Ten sisters:* the fingers, which press out the juice of the Soma plant. *Thoughts:* the means by which he shows his devotion. *Child of Sûrya:* Sâyaṇa explains *jâḥ*, offspring, by *jâyâḥ*, wives, i. e. the quarters of the heavens, called Sûrya's wives because they are made manifest by his rays: 'the green-tinted one flows round the wives of the sun.'—Wilson.

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Hither hath run the gold-hued child of Sûrya, and reached the vat like a fleet vigorous courser.

7 When beauties strive for him as for a charger, then strive the songs as people for the sunlight.
A mighty Sage, he flows enrobed in waters and hymns as 'twere a stall that kine may prosper.

8 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.

9 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

10 Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.
He, Pavamâna, granted strength to Indra: he, Indu, generated light in Sûrya.

11 As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.
The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.

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7 Hymn 94. 1. Ascribed to Kaṇva Ghaura. The meaning, apparently, is: when the bright and beautifying waters hasten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for light and life. Soma flows on in his wisdom, blent with the waters and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

8 Hymn 97. 10. Ascribed to Manyu Vâsishṭha. *Of the homestead: vṛijanasya:* see Geldner, *Vedische Studien*, I. pp. 139, 143, 147; and Max Müller, *Vedic Hymns*, Part I. pp. 208, 304.

9 Hymn 97. 52. Ascribed to Kutsa of the family of Angiras.

10 Hymn 97. 41. Ascribed to Parâśara.

11 Hymn 91. 1. Ascribed to Kaśyapa. *The skilful speaker:* Soma who makes men eloquent. *First hymn:* chief subject of hymns. The Ṛigveda has *prathamo manîshî*, 'chief, sage,' instead of *prathamâ manîshâ*. *The sisters ten:* the priest's fingers.

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12 Hastening onward like the waves of waters our holy hymns are coming forth to Soma.
To him they go with lowly adoration, and, longing, enter him who longs to meet them.

CHAPTER II.

DECADE I. Soma Pavamâna.

For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away !

2 As Pûshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.

3 The Somas, very rich in sweets, for which the sieve is destined, flow
Effused, the source of Indra's joy : may your strong juices reach the Gods !

4 For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the light.

5 Stream on us riches that are craved by hundreds, best at winning spoil,

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12 Hymn 95. 3. Ascribed to Praskaṇva.

The metre is Anushṭup. All the references are to Book IX. of the Ṛigveda.

1 Hymn 101. 1. Ascribed to Andhîgu. *Drive ye away:* prevent dogs, Râkshasas or fiends who disturb and defile sacrifices, from drinking the Soma juice.

2 Hymn 101. 7. Ascribed to Nahusha.

3 Hymn 101. 4. Ascribed to Yayâti.

4 Hymn 101. 10. Ascribed to Manu Sâmvaraṇa.

5 Hymn 98. 1. Ascribed to Ambarîsha and Ṛijiṣvan.

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Riches, O Indu, thousandfold, most splendid, that surpass the light !

6 The guileless ones are singing praise to Indra's well-beloved friend,
As, in the morning of its life, the mothers lick the new-born calf.

7 They for the bold and lovely one ply manly vigour like a bow :
Bright, glad, in front of songs they spread to form a vesture for the Lord.

8 Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities.

9 Let him, as mortal, crave this speech, for him who presses, of the juice,
As Bhṛigu's sons chased Makha, so drive ye the niggard hound away !

---

6 Hymn 100. 1. Ascribed to the two Rebhasûnus, sons of Rebha. *The guileless ones:* the *vasatîvarî* waters, used in the preparation of the Soma juice.

7 Hymn 99. 1. Ascribed to the two Rebhasûnus. *They:* the drops of flowing Soma juice, regarded as distinct from the deity, are the subject. In the Ṛigveda, the reading in the second line is *śukrâm vayanty asurâya nirṇijam*, 'they weave bright raiment for the Lord,' instead of *śukrâ vi yanty asurâya nirṇije.* The Asura or *Lord* is Soma the God.

8 Hymn 98. 7. Ascribed to Ambarisha and Ṛijiśvan.

9 Hymn 101. 13. Ascribed to Prajâpati. The stanza is obscure. The Ṛigveda has *sunvânasya* instead of *sunvânâya* and *vṛita* instead of *vashṭa* : 'Let no mortal hear the sound of the effused *Soma*.'—Wilson. Professor Ludwig's explanation of the Sâmaveda text is :—As a mortal [let him not be too proud] let him honour [let him have power over, let him dispose of] this speech of the juice for him [in favour of him], who presses-out thereof ; or, Prof. Ludwig suggests, *vashṭa* may be referred to the root *vah*, veh-o, to carry. *Makha* : meaning elsewhere, strong, brisk, combatant or champion, is here, apparently, the name or an epithet of a demon who obstructed the Bhṛigus' sacrifice. *The niggard hound:* the Râkshasa or demon who offers no oblation to the Gods.

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DECADE II

Soma Pavamâna.

GRACIOUSLY-MINDED he is flowing on his way to win
dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now
the mighty Sûrya's car which moves to every side.

2 Spontaneous let our drops of Soma juice flow on,
pressed out and tawny-coloured, mightily, to the Gods!
Still let our enemies, the godless, be in want, though
filled with food; and let our prayers obtain success!

3 Most beauteous of the beauteous, Indra's thunderbolt,
this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow
unto him, and milch-kine, lowing, with their milk.

4 Indu hath started forth for Indra's settled place, and
slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids,
and gains the beaker by a course of hundred paths

The metre is Jagatî. All the references are to Book IX. of the Rigveda.

1 Hymn 75. 1. Ascribed to Kavi of the family of Bhṛigu. *O'er which:* that is, the fresh and strong Soma exceeds in greatness even the high titles which he wins by his gracious deeds.

2 Hymn 79. 1. Ascribed to Kavi. The second line is conjecturally translated, the meaning of *ishayo* being unknown. The corresponding line in the Rigveda has *vi cha naśan na isho arâtayo 'ryo naśanta*, meaning, perhaps,—'Perish among us they who give no gifts of food: perish the godless!'

3 Hymn 77. 1. Ascribed to Kavi. *As Indra's thunderbolt:* as mighty in operation as the bolt in Indra's hands. *And milch-kine:* the Rigveda has *na*, like, instead of *cha*, and.

4 Hymn 86. 16. Ascribed to the Ṛishis called Sikatas. *Settled place:* the vessel set apart for libations intended for Indra. *Promise:* Sâyaṇa derives *saṅgiram* from *saṅgrî*, to swallow: 'the friend leaves not the stomach of his friend.'—Wilson. *Hundred paths:* through the interstices of the wood of which the filter is made.

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5 On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.

6 Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.

7 The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.

8 Flow on to Indra, Soma, carefully effused: let sickness stay afar together with the fiend!
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence!

---

5 Hymn 76. 1. Ascribed to Kavi. *Lightly:* or, spontaneously.

6 Hymn 86. 19 *Breath:* or, life: the Ṛigveda has *kṛâṇâ*, mixt, instead of *prâṇâ*.

7 Hymn 70. 1. Ascribed to Reṇu. *The three-times seven milch-kine* are, according to Sâyaṇa, the twelve months, the five seasons, the three worlds, and Âditya or the Sun. Probably, as Prof. Ludwig says, the seven celestial rivers, multiplied by three to correspond with the three divisions of heaven, are intended. These supply the genuine draught in contrast with the *four other beauteous beings*, the Vasativarî and the three Ekadhanâ waters, which are terrestrial and factitious, made to adorn or purify Soma.

8 Hymn 85. 1. Ascribed to Vena, of the family of Bhṛigu.

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9 Even as a King hath Soma, red and tawny Bull, been pressed: the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like on the place that drops with oil.

10 The drops of Soma juice, like cows who yield their milk, have flowed forth, rich in meath, unto the deity,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.

11 They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.

12 Spread is thy cleansing filter, Brahmaṇaspati: as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

---

9 Hymn 82. 1. Ascribed to Vasu, of the family of Bharadvâja. *That drops with oil:* where clarified butter is poured out. Sâyaṇa explains *ghṛitavantam*, here by *udakavantam*, 'containing water.'

10 Hymn 68. 1. Ascribed to Vatsapri. The second line is obscure. According to Sâyaṇa *usriyâḥ* here means cows:—'the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.'—Wilson.

11 Hymn 86. 43. *They:* the priests. *Breathing-place:* where the stream seems to stay for a moment to recover breath. *With gold:* with gold-ringed fingers. *The animal:* Soma.

12 Hymn 83. 1. Ascribed to Pavitra. What Brahmaṇaspati's filter is, is not clear. *The raw:* uncooked oblation. *Which bear:* 'bearing (the sacrifice).'—Wilson. *This*; the filter, according to Sayaṇa. Prof. Ludwig thinks that *tat* means Agni or Sûrya.

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DECADE III. Soma Pavamâna.

To Indra, to the mighty one, let these gold-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!

2 Flow vigilant for Indra, thou Soma, yea, Indu, run thou forth:
Bring hither splendid strength that finds the light of heaven!

3 Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites!

4 Friends, hymn your Lord who makes him pure for rapturous carouse: let them
Sweeten him, as a child, with lauds and sacred gifts!

5 Breath of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old!

6 In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!

The metre is Ushṇiḥ (8 + 8 + 12). The references are to Book IX. of the Ṛigveda.

1 Hymn 106. 1. Ascribed to Agni Châkshusha. *As Law prescribes:* *ṣrushṭe:* the Ṛigveda has *ṣrushṭî*, rapidly.

2 Hymn 106. 4. Ascribed to Chakshus Mânava.

3 Hymn 104. 1. Ascribed to Parvata and Nârada of the family of Kaṇva, or to the two Ṣikhaṇḍinis, Apsarases, daughters of Kaṣyapa.

4 Hymn 105. 1. Ascribed to Parvata and Nârada. The hymn from which the stanza is taken is a sort of *rifaccimento* of hymn 104.

5 Hymn 102. 1 Ascribed to Trita Âptya. *Breath:* the Ṛigveda has *krâṇâ*, blent with, instead of *prâṇâ:* cf. preceding Decade, stanza 6. *Mighty Dames:* *mahînâm*, magnarum, without a substantive, meaning the rivers. *From of old:* or *dvitâ* may be merely a particle of affirmation = the Greek δῆτα, verily, especially.

6 Hymn 106. 7. Ascribed to Manu Âpsava.

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7 Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
8 The speech is uttered for the Sage, for Soma being purified :
Bring meed as 'twere to one who makes thee glad with hymns !
9 Flow to us, Indu, very strong, effused, with wealth of kine and steeds,
And do thou lay above the milk thy radiant hue !
10 Voices have sung aloud to thee as finder-out of wealth for us :
We clothe the hue thou wearest with a robe of milk.
11 Gold-hued and lovely in his course through tangles of the wool he flows :
Stream forth heroic fame upon the worshippers !
12 On through the long wool of the sheep to the meath-dropping vat he flows :
The Ṛishis' sevenfold quire hath sung aloud to him.

DECADE IV. Soma Pavamâna.

For Indra flow, thou Soma, on, as most inspiring drink, exceeding rich in sweets,
Great, most celestial, gladdening drink !

---

7 Hymn 106. 10. Ascribed to Agni Châkshusha.

8 Hymn 103. 1. Ascribed to Dvita Âptya.

9 Hymn 105. 4. Ascribed to Parvata and Nârada. *Do thou lay : dhâraya :* the Ṛigveda has *didharam*, 'I have laid.'

10 Hymn 104. 4.

11 Hymn 106. 13. Ascribed to Agni Châkshusha. *Stream forth :* the Ṛigveda has the present participle instead of the imperative *abhyarsha.*

12 Hymn 103. 3. *Sevenfold quire : sapta vâṇîḥ :* literally, seven voices or tones, meaning, according to the Scholiast, the seven generic metres of the Veda.

The metre is Kakup (8 + 12 + 8), except in stanza 8 where it is Satobṛihatî (12 + 8 + 12 + 8) with the last Pâda lengthened and repeated. The references are all to hymn 108 of Book IX. of the Ṛigveda.

1 Hymn 108. 1. Ascribed to Gauriviti.

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2 Make high and splendid glory shine hitherward,
Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!

3 Press ye and pour him, like a steed, laud-worthy,
speeding through the region and the flood,
Who swims in water, dwells in wood!

4 Him, even this Steer who milks the heavens, him
with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.

5 Effused is he who brings good things, who brings us
store of wealth and sweet refreshing food,
Soma who brings us quiet homes.

6 For, verily, Pavamâna, thou, divine! endued with
brightest splendour calling all
Creatures to immortality.

7 Effused, he floweth in a stream, best rapture-giver,
in the long wool of the sheep,
Sporting, as 'twere the waters' wave.

---

2 Stanza 9. Ascribed to Ûrdhvasadman Âṅgirasa. *On the friend of Gods:* the pious worshipper. The Ṛigveda has *devayuḥ*, the nominative case, 'as the friend of Gods,' instead of *devayum*.

3 Stanza 7. Ascribed to Ṛijiṣvan Bhâradvâja. *Laud-worthy: stomam*, laud, hymn, here meaning subject, or worthy of, the hymn. *Speeding through the region: rajasturam:* crossing the air. *In wood:* in the tub or vat.

4 Stanza 11. Ascribed to Kṛitayaśas. *Him.....who milks the heavens:* who obtains rain for us. 'We praise' must be understood. Instead of *divoduham*, heaven-milker, the Ṛigveda has *divo duhuḥ*:—'they have drained him, the steer of heaven.'

5 Stanza 13. Ascribed to Ṛiṇañchaya Âṅgirasa.

6 Stanza 3. Ascribed to Śakti Vâsishṭha. *Calling: ghoshayan:* the Ṛigveda has *ghoshayaḥ*, 'callest.' The stanza being incomplete, the Scholiast supplies *stûyase*, 'art lauded.' The Ṛigveda has *daivyâ* qualifying *janimâni*, generations of the Gods.

7 Stanza 5. Ascribed to Uru Âṅgirasa.

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8 He who from out the rocky cavern with his might took forth the red-refulgent cows—
Thou drewest to thyself the stall of kine and steeds: burst it, brave Lord, like one in mail; yea, burst it, O brave Lord, like one in mail!

---

8 Stanza 6. Ascribed to Ṛijiṣvan Bhâradvâja. *The red-refulgent cows:* the beams of light which shine forth when the *rocky cavern*, or strong prison of cloud, has been thrown open. Instead of *apiyâ* the Ṛigveda has *apyâ*, watery, dwelling in the mist and vapours of the firmament, as an additional epithet of cows.

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PART II.

BOOK I.

CHAPTER I.

OM. Glory to the Sâmaveda! to Lord Gaṇeśa glory! OM.

I. Soma Pavamâna.

SING forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the Gods!
2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, God-loving, for the God.
3 Bring health to cattle with thy flow, health to the people, health to steeds,
Health, O thou King, to growing plants!

II. Soma Pavamâna.

BRIGHT are these Somas blent with milk, with light that flashes brilliantly,
And form that shouteth all around.
2 Roused by his drivers and sent forth, the strong Steed hath come nigh for spoil,
As warriors when they stand arrayed.

The triplet is taken from Ṛigveda IX. 11. 1.—3, ascribed to Asita or Devala. The metre is Gâyatrî.

2 *The Atharvans:* the priests who perform the duties of the Adhvaryus.

3 *King:* the usual designation of Soma in the Brâhmaṇa.

The triplet is taken from Ṛigveda IX. 64. 28—30, ascribed to Kaśyapa. The metre is Gâyatrî.

2 *Form: kṛipâ:* stream, according to Sâyaṇa.

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3 Specially, Soma, Sage, by day, coming together for our weal,
Like Sûrya, flow for us to see!

III. Soma Pavamâna.

THE streams of Pavamâna, thine, Sage, mighty one, have poured them forth,
Like coursers eager for renown.

2 They have been poured upon the fleece towards the meath-distilling vat:
The holy songs have rung aloud.

3 Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the shrine of sacrifice.

IV. Agni.

COME, Agni, praised with song to feast and sacrificial offerings: sit
As Hotar on the holy grass!

2 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods!

3 For us thou winnest, Agni, God, heroic strength exceeding great,
Far-spreading and of high renown.

---

3 *Specially: ṛidhak:* said by Yâska to be the Vedic form of *pṛithak*, and to be used in the sense of prospering. 'Zum Segen.'—Benfey. *Sage:* the Ṛigveda has *kaviḥ*, the nominative case, instead of *kave*, the vocative. *By day: divâ:* the Ṛigveda has *divaḥ*, from heaven.

The triplet is taken from Ṛigveda IX. 66. 10—12, ascribed to the hundred Vaikhânasas, said to have been a race of saintly hermits. The metre is Gâyatrî.

3 *The lake: samudram:* meaning the *droṇakalaśa*, or reservoir.

The triplet is taken from Ṛigveda VI. 16. 10—12, ascribed to Vitahavya or Bharadvâja. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 1. 1.

2 *Angiras:* a name of Agni.

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V. Mitra-Varuṇa.

VARUṆA, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!

2 Gladdened by homage, ruling far, ye reign by majesty of might,
Pure in your ways, for evermore.

3 Lauded by Jamadagni's song, sit in the shrine of sacrifice:
Drink Soma, ye who strengthen Law!

VI. Indra.

COME, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass!

2 O Indra, let thy long-maned bays, yoked by prayer, bring thee hitherward:
Give ear and listen to our prayers!

3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.

The triplet is taken from Ṛigveda III. 62. 16—18, ascribed to Viśvâmitra. The metre is Gâyatrî.

3 *Jamadagni* may, according to Sâyaṇa, be in this place an epithet of Viśvâmitra, and mean 'by whom the fire has been kindled;' or the famous Ṛishi Jamadagni may be intended.

The triplet is taken from Ṛigveda VIII. 17. 1—3, ascribed to Trimbiṭhi, of the family of Kaṇva. The metre is Gâyatrî.

2 *Yoked by prayer: brahmayujâ:* the worshipper's prayer brings Indra to the sacrifice.

3 *With thy friend: yujâ:* with thy companion, the thunderbolt. 'With suitable praise.'—Wilson. 'In appropriate hymns of praise.'—Stevenson. 'Allesamt.' 'Altogether.'—Benfey.

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VII.

Indra-Agni.

INDRA and Agni, moved by songs, come to the juice, the precious dew:
Drink ye thereof, impelled by prayer!

2 Indra and Agni, with the man who lauds comes visible sacrifice:
So drink ye both this flowing juice!

3 With force of sacrifice I seek Indra, Agni who love the wise:
With Soma let them sate them here!

VIII.

Soma Pavamâna.

HIGH is thy juice's birth: though set in heaven, on earth it hath obtained
Dread sheltering power and great renown.

2 Finder of room and freedom, flow for Indra whom we must adore,
For Varuṇa and the Marut host!

3 Striving to win, with him we gain all riches from the enemy,
Yea, all the glories of mankind.

The triplet is taken from Ṛigveda III. 12. 1—3, ascribed to Viṣvâmitra. The metre is Gâyatrî.

1 *Indra and Agni:* here addressed conjointly, in a compound, *indrâgnî*, as a dual deity. *Dew:* or cloud.

3 *Who love the wise: kavichhadâ:* Prof. Ludwig takes the word as an epithet of *jûtyâ*, 'durch die von den weisen gebilligte aufforderung des opfers.' 'Die Sängerfreunde wähl' ich mir, Indrāgni, in des Opfer's Drang.'—Grassmann.

The triplet is taken from Ṛigveda IX. 61. 10, 12, 11, ascribed to Amahîyu. The metre is Gâyatrî.

1 This stanza is repeated from I. v. ii. 4. 1.

2 *Whom we must adore: yajyave:* the meaning of the word is uncertain: índrâya yájyave seems to mean 'to the chasing Indra.'—Max Müller, V. H., I. 328.

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IX. Soma Pavamâna.

CLEANSING thee, Soma, in thy stream, thou flowest in a watery robe.
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2 He, milking for dear meath the heavenly udder, hath sat in the ancient gathering-place.
Washed by the men, far-sighted, strong, thou streamest to the honourable reservoir.

X. Soma Pavamâna.

RUN onward to the reservoir and seat thee: cleansed by the men speed forward to the battle!
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2 Indu, the well-armed God is flowing onward, he who averts the curse and guards the homesteads,
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

XI. Indra.

LIKE kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra! of what moveth not.

The two stanzas, the first of which is repeated from I. vi. i. 3. 1, are taken from Ṛigveda IX. 107, 4, 5, ascribed to the Seven Ṛishis. The metre is Prâgâtha, that is, stanza 1 is Bṛihatî and stanza 2 Satobṛihatî.

1 *Law:* Law-ordained sacrifice.

2 *Thou streamest:* the Ṛigveda has *arshati*, he streams. *To the honourable reservoir:* or *dharuṇam* may be an adjective, meaning nutritious, *annam*, food, being understood:—'thou streamest forth commendable nutritious food.'

Ṛigveda IX. 87. 1, 2. Ascribed to Uṣanâ Kâvya. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 4. 1.

Ṛigveda VII. 32. 22, 23. Ascribed to Vasishṭha. The metre is Bṛihatî in stanza 1 and Satobṛihatî in stanza 2. Stanza 1 is a repetition of I. iii. i. 5. 1.

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2 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

XII. Indra.

With what help will he come to us, wonderful, ever-waxing friend?
With what most mighty company?
2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3 Do thou who art protector of us thy friends who praise thee
With hundred aids approach us!

XIII. Indra.

As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
2 Celestial, bounteous giver, girt about with might, rich, mountain-like, in pleasant things,—
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

The triplet—stanza 1 being a repetition of I. ii. ii. 3. 5—is taken from Ṛigveda IV. 31. 1—3, ascribed to Vâmadeva. The metre is Gâyatrî, stanza 3 being in the Pâdanichṛit variety with seven syllables instead of eight in each Pâda.

1 *He:* Indra.

2 *Genuine and most liberal:* producing good results and causing thee to be most bountiful. *Strongly-guarded wealth:* the treasure-houses of our enemies; or the precious waters shut up in the clouds.

Ṛigveda VIII. 77. 1, 2. Ascribed to Nodhas. The metre is Prágâtha. Stanza 1 is a repetition of I. iii. i. 5. 4.

As cows: the cows which are milked for sacrificial purposes, whose calves are shut up during the performance of the ceremony.

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XIV. Indra.

Loud-singing at the sacred rite where Soma flows, we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you.

2 Whom, fair of cheek, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sings his praise, honouring him who toils and pours.

XV. Soma Pavamâna.

In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink!

2 Fiend-queller, friend of all men, he hath reached his shrine, his dwelling-place
Within the iron-hammered vat.

Ṛigveda VIII. 55. 1, 2. Ascribed to Kali, son of Pragâtha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. i. 5. 5.

1 *We priests invoke:* the construction is difficult. I follow Professor Ludwig, and take *huve*, an infinitive, as equivalent to the first person plural.

2 *Fair of cheek:* or, with fair helm. I follow the reading of the Ṛigveda, *made suṣipram*, instead of *madeshu ṣipram*, which is unintelligible. *Slayers: muro:* the word is difficult, meaning 'mortals:' according to Sâyaṇa, 'walls' according to Benfey, 'destroyers' or 'enemies' according to Grassmann. See Geldner, *Vedische Studien*, II. pp. 16—22.

The triplet is taken from Ṛigveda IX. 1. 1—3. Ascribed to Madhuchchhandas. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 2.

2 *Within the iron-hammered vat:* within the tub or vat that has been hammered or formed with a tool of *ayas*, iron or other metal. The Ṛigveda has *ayohatam*, instead of *ayohate*, agreeing with *yonim*, and *druṇâ*, with the plank (of the Soma press), instead of *droṇe:* 'he hath with the plank attained unto His shrine, his iron-fashioned home.'

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3 Be thou best Vṛitra-slayer, best granter of room, most liberal:
Promote our wealthy princes' gifts!

XVI. Soma Pavamâna.

For Indra flow, thou Soma, on, as most inspiring drink, most rich in sweets,
Great, most celestial, gladdening drink!

2 Thou of whom having drunk the Steer acts like a steer: having drunk this that finds the light,
He, excellently wise, hath come anear to food and booty, even as Etaṣa.

XVII. Indra.

To Indra, to the mighty let these golden-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!

2 This juice that gathers spoil flows, pressed, for Indra, for his maintenance.
Soma bethinks him of the conqueror, as he knows.

3 Yea, Indra in the joys of this obtains the grasp that gathers spoil,
And, winning waters, wields the mighty thunderbolt.

---

3 *Vṛitra-slayer:* or, 'slayer of the foe.'

Ṛigveda IX. 108. 1, 2, ascribed to Gauriviti. The metre is Kakup in stanza 1, and Satobṛihatî in 2. Stanza 1 is a repetition of I. vi. ii. 4. 1.

2 *The Steer acts like a steer: vṛishabho vṛishâyate:* the manly hero Indra shows his manly might. *Etaṣa:* one of the horses of the Sun; or a horse in general:—'as a horse comes to the battle.'—Sâyaṇa.

Ṛigveda IX. 106. 1—3. Ascribed to Agni Châkshusha. The metre is Ushṇiḥ. Stanza 1 is a repetition of I. vi. ii. 3. 1.

2 *For his maintenance: bharâya:* or, for battle. *The conqueror:* Indra.

3 *Joys of this:* raptures produced by draughts of Soma.

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XVIII. Soma Pavamâna.

FOR first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2 He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.
3 With prayer all-reaching let the men tend unassailable Soma: be
The stones prepared for sacrifice!

XIX. Soma Pavamâna.

GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty Sûrya's car which moves to every side.
2 The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath.
As son he sets the name of mother and of sire in the far distance, in the third bright realm of heaven.

Ṛigveda IX. 101. 1—3. Ascribed to Andhîgu and others. The metre is Anushṭup in stanza 1, which is a repetition of I. vi. ii. 1. 1, and Gâyatrî in 2 and 3.

3 *The stones* with which the Soma stems are crushed. Instead of *yajñâya santvadrayaḥ* the Ṛigveda has *yajñam hinvanty adribhiḥ*:—'The men with all-pervading prayer send unassailable Soma forth, by means of stones, to sacrifice.'

Ṛigveda IX. 75. 1—3. Ascribed to Kavi. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 1.

2 Soma is called *speaker* because he makes priests eloquent, and *tongue of sacrifice* on account of the sound made by the drops of falling juice. The second line is obscure, meaning perhaps that Soma glorifies and exalts to the distant skies the names of his parents, that is the *yajamâna* or institutor of the sacrifice and his wife. The reading of the Ṛigveda is somewhat different, necessitating the taking of

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3 Sending forth flashes he hath bellowed to the jars,
led by the men into the golden reservoir.
The milkers of the sacrifice have sung to him: Lord
of three heights, thou shinest brightly o'er the
Dawns.

XX.

Agni.

SING to your Agni with each song, at every sacrifice
for strength!
Come, let us praise the wise and everlasting God, even
as a well-belovèd friend:
2 The Son of Strength; for is he not our gracious
Lord? Let us serve him who bears our gifts!
In battles may he be our help and strengthener, yea,
be the saviour of our lives!

XXI.

Agni.

O AGNI, come; far other songs of praise will I sing
forth to thee.
Wax mighty with these Soma drops!

---

tṛitîyam with *nâma*. According to Sâyaṇa, the *son* is the sacrificer, who takes a *third* priestly *name*, such as *Somayâjin*, or Somayâga sacrificer, a name not recognized by his parents as not having been given at his birth; the first being his own proper name and the second that of the constellation under which he was born. *The third bright realm:* a threefold division of the *rochanas*, skies or luminous realms, is frequently mentioned in the Ṛigveda. See Ṛigveda, General Index, *Three*. *Milkers:* the priests who press and draw out the sacrificial juice. *Lord of three heights:* dwelling in three high places, heaven, the mountain-top, and the altar or place of sacrifice.

Ṛigveda VI. 48. 1, 2. Ascribed to Ṣamyu. The metre is Bṛihatî in stanza 1, which is a repetition of I. i. i. 4. 1, and Satobṛihatî in stanza 2.

2 *The Son of Strength:* produced by violent agitation of the fire-sticks. *Who bears our gifts:* who presents our oblations to the Gods. *Lives:* literally, bodies or selves.

Ṛigveda VI. 16. 16—18. Ascribed to Bharadvâja. Stanza 1 is a repetition of I. i. i. 1. 7.

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2 Where'er thy mind applies itself, vigour preëminent hast thou :
There wilt thou gain a dwelling-place.
3 Not for a moment only lasts thy bounty, Lord of many men :
Our service therefore shalt thou gain.

XXII.

Indra.

We call on thee, O matchless one. We, seeking help, possessing nothing firm ourselves,
Call on thee, wondrous, thunder-armed :
2 On thee for aid in sacrifice. This youth of ours, the bold, the terrible, hath gone forth.
We therefore, we thy friends, Indra, have chosen thee, spoil-winner, as our succourer.

XXIII.

Indra.

So, Indra, friend of song, do we draw near to thee with longing ; we have streamed to thee
Coming like floods that follow floods.
2 As rivers swell the ocean, so, hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
3 With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God,
Bearers of Indra, yoked by word

---

3 *Not for a moment only :* Sâyaṇa understands this differently :—'Let not thy full (blaze) be distressing to the eye.'—Wilson.

Ṛigveda VIII. 21. 1, 2. Ascribed to Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. v. i. 2. 10, and Satobṛihati in stanza 2.

2 *This youth of ours :* apparently the noble institutor of the sacrifice. *Gone forth :* to battle.

Ṛigveda VIII. 87. 7—9. Ascribed to Nṛimedha. The metre is Kakup in stanza 1, which is a repetition of I. v. i. 2. 8, Ushṇih in 2, and Pura-ushṇih (12 + 8 + 8) in 3.

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CHAPTER II.

I. Indra.

INVITE ye Indra with a song to drink your draught of Soma juice,
All-conquering Ṣatakratu, most munificent of all who live!
2 Lauded by many, much-invoked, leader of song, renowned of old:
His name is Indra, tell it forth!
3 Indra, the dancer, be to us the giver of abundant wealth:
The mighty bring it us knee-deep!

II. Indra.

SING ye a song, to make him glad, to Indra, Lord of tawny steeds,
The Soma-drinker, O my friends!
2 To him, the bounteous, say the laud, and let us glorify, as men
May do, the giver of true gifts!
3 O Indra, Lord of boundless might, for us thou seekest spoil and kine,
Thou seekest gold for us, good Lord!

Rigveda VIII. 81. 1—3. Ascribed to Ṣrutakaksha or Ṣukaksha. The metre is Anushṭup in stanza 1, which is a repetition of I. ii. ii. 2. 1, and Gâyatrî in 2 and 3.

3 *The dancer:* active in battle, dancer of the war-dance. *Knee-deep: abhijñu:* or, close to us, into our lap.

Rigveda VII. 31. 1—3. Ascribed to Vasishṭha. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 2. 2.

3 *Good Lord:* or, Vasu.

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III.

Indra.

THIS, even this, O Indra, we implore: as thy devoted friends,
The Kaṇvas praise thee with their hymns.
2 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:
On thy laud only have I thought.
3 The Gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly.

IV.

Indra.

FOR Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise!
2 We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.
3 At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it!

Rigveda VIII. 2. 16—18. Ascribed to Medhâtithi and Priyamedhas. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 2. 3.

3 *They punish sloth unweariedly:* or, as Sâyaṇa explains, who is followed by Benfey and Grassmann:—'Alert they come to the carouse.'

Rigveda VIII. 81. 19—21. Ascribed to Śrutakaksha or Sukaksha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 4.

2 *Seven communities:*, or assemblages: *sapta saṃsadaḥ:* septem consessus: probably meaning all the congregation of worshippers. According to Sâyaṇa, 'the seven associated priests.'

3 *Trikadrukas:* according to Sâyaṇa these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma. *Span sacrifice:* the due performance of sacrifice is regarded as an unbroken thread. *Stirs the mind:* attracts the attention of the Gods.

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V.

Indra.

HERE, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof!
2 Strong-rayed! adored with earnest hymns! this juice is shed for thy delight:
Thou art invoked, Âkhaṇḍala!
3 To Kundapâyya, grandson's son, grandson of Śṛingavrish! to thee,
To him have I addressed my thought.

VI.

Indra.

INDRA, as one with mighty arm, gather for us with thy right hand
Manifold and nutritious spoil!

Ṛigveda VIII. 17. 11—13. Ascribed to Irimbiṭhi. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 5.

2 *Strong-rayed:* the words *śâchîgo* and *śâchipûjana* have not been satisfactorily explained by the Commentator, and their meaning is still uncertain. According to Sâyaṇa the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned;' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' *Âkhaṇḍala:* meaning, perhaps, destroyer (of enemies). This appellation of Indra does not occur again in the Ṛigveda.

3 *Kuṇḍapâyya* and *Śṛingavṛish* appear here to be names of men. According to Sâyaṇa, *kuṇḍapâyya* is the name of a certain Soma-ceremony, and the grandson or offspring of *Śṛingavṛish* is Indra himself. '(Indra), who wast the offspring of Śṛingavrish, of whom the *kuṇḍapâyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Professor Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.' Professor Grassmann places the stanza in his Appendix as having no connexion with the rest of the original hymn.

Ṛigveda VIII. 70. 1—3. Ascribed to Kusidin. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 3. 3.

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2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.
3 Hero, when thou wouldst give thy gifts, neither the Gods nor mortal men
Restrain thee like a fearful bull.

VII. Indra.

Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse!
2 Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemy of prayer!
3 Here let them cheer thee well supplied with milk to great munificence:
Drink as the wild bull drinks the lake!

VIII. Indra.

Here is the Soma juice expressed: O Vasu, drink till thou art full:
Undaunted God, we give it thee!
2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.

Rigveda VIII. 45. 22—24. Ascribed to Triśoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 7.

2 *The enemy of prayer: brahmadvisham:* him who hates Brâhmans, according to Sâyaṇa.

3 *Wild bull:* the gaura (Bos Gaurus), a kind of wild buffalo.

Rigveda VIII. 2. 1—3. Ascribed to Medhâtithi and Priyamedhas. The metre is Gâyatri.. Stanza 1 is a repetition of I. ii. i. 3. 10.

2 *Strained through the filter made of wool:* more literally, 'well cleansed by tail-wool of the sheep,' the material of which the sieve, strainer, or filter used for clearing and purifying the Soma juice was made.

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3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

IX.

Indra.

So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!

2 Incline thy body to the juice which suits thy godlike nature well:
Thee, Soma-lover! let it cheer!

3 O Indra, let it enter both thy flanks, enter thy head with prayer,
With bounty, hero! both thine arms!

X.

Indra.

O COME ye hither, sit ye down: to Indra sing ye forth your song,
Companions, bringing hymns of praise!

2 Laud Indra, richest of the rich, who ruleth over noblest wealth,
Beside the flowing Soma juice!

3 May he stand near us in our need with all abundance for our wealth:
With strength may he come nigh to us!

---

3 *Like barley:* or, like the sacrificial cake made of barley-meal.

Rigveda III. 51 10—12. Ascribed to Viśvâmitra. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 3. 1.

2 *Soma-lover! somya:* the Rigveda has the accusative *somyam*.

3 *Thy flanks:* to feed thee. *Thy head:* to fill it with gracious thoughts. *Thine arms:* to strengthen thee to win wealth for us.

Rigveda I. 5. 1—3. Ascribed to Madhuchchhandas. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 2. 10.

1 *Companions:* the call is addressed to the ministering priests.

3 *With all abundance:* the Rigveda has *purandhyâm*, in all abundance; that is, even when the God's assistance may not seem to be needed. *With strength: vâjebhiḥ:* or, with riches.

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XI. Indra.

In every need, in every fray we call, as friends, to succour us,
Indra, the mightiest of all.

2 I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.

3 If he will hear us, let him come with succour of a thousand kinds,
With strength and riches, to our call!

XII. Indra.

When Somas flow thou makest pure, Indra, thy mind that merits laud
For gain of strength that ever grows: for great is he.

2 In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the water-floods.

3 Him I invoke, to win the spoil, even mighty Indra for the fray.
Be thou most near to us for bliss, a friend to aid!

Rigveda I. 30. 7, 9, 8. Ascribed to Śunaḥśepa. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 2. 9.

2 *The hero of our ancient home:* the tutelary God of our family. According to Sâyaṇa, the *ancient home* is heaven. *Thee: tve = tvâm.* Or the meaning may be, 'Him whom thy sire invoked of old.' See Ludwig's Commentary, V. p. 12.

Rigveda VIII. 13. 1—3. Ascribed to Nârada. The metre is Uṣṇiḥ. Stanza 1 is a repetition of I. iv. ii. 5. 1.

2 *In heaven's first region:* in the highest heaven.

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XIII. Agni.

With this mine homage I invoke Agni for you, the Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal, messenger of all.
2 His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast!
Then hath the sacrifice good prayers and happy end, the heavenly gift of wealth to men.

XIV. Dawn.

Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2 The Sun ascending, the refulgent star, pours down his beams together with the Dawn.
O Dawn, at thine arising, and the Sun's, may we attain the share allotted us!

XV. Aṣvins.

These morning sacrifices call you, Aṣvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.

Ṛigveda VII. 16. 1, 2. Ascribed to Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. i. i. 5. 1, and Satobṛihatî in 2.

Ṛigveda VII. 81. 1, 2. Ascribed to Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iv. i. 2. 1, and Satobṛihatî in 2.

Ṛigveda VII. 74. 1, 2. Ascribed to Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iv. i. 2. 2, and Satobṛihatî in 2.

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2 Ye, heroes, have bestowed wonderful nourishment:
send it to him whose songs are sweet!
One-minded, both of you, drive your car down to us:
drink ye the savoury Soma juice!

XVI. Soma Pavamâna.

After his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand spoils.

2 In aspect he is like the Sun; he runneth forward to the lakes:
Seven currents flowing to the sky.

3 He, while they purify him, stands high over all things that exist—
Soma, a God as Sûrya is.

XVII. Soma Pavamâna.

By generation long ago this God, engendered for the Gods,
Flows tawny to the straining cloth.

2 According to primeval plan this poet hath been strengthened by
The sage as God for all the Gods.

Ṛigveda IX. 54. 1—3. Ascribed to Avatsâra. The metre is Gâyatrî.

1 *They, the bold:* the Soma-pressers, who roughly bruise the plant. *The Sage:* or *ṛishi;* the Soma plant.

2 *The lakes:* according to Sâyaṇa, thirty *ukthapâtras*, vessels or libations offered during the recitation of an *uktha*. *Seven currents:* corresponding in number to the seven great rivers known to the early Âryans, Indus, the five rivers of the Panjâb (Vitastâ, Asiknî, Parushnî, Vipâṣ, Ṣutudrî), and Sarasvatî or Kubhâ.

Stanza 1 is taken from Ṛigveda IX. 3. 9, ascribed to Ṣunaḥṣepa, and stanza 2 in part and stanza 3 are taken from hymn 42. 2, 4 of the same Book, ascribed to Medhâtithi. The metre is Gâyatrî.

2 *This poet:* the wise Soma. *The sage:* the priest. The reading of the Ṛigveda differs:—'this Soma with his stream, effused, Flows purely on, a God for Gods.'

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3 Shedding the ancient fluid thou art poured into the cleansing sieve :
Roaring, thou hast produced the Gods.

XVIII. Soma Pavamâna.

Bring near us those who stand aloof : strike fear into our enemy :
O Pavamâna, find us wealth !
2 To him the active, nobly born.
3 Sing ye your songs to him, O men !

XIX. Soma Pavamâna.

The Somas skilled in song, the waves, have led the water forward, like
Buffaloes speeding to the woods.
2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vâyu, Varuṇa, to Vishṇu and the Maruts let
The Soma juices flow expressed.

---

3 The Ṛigveda has 'he is poured,' 'he hath produced.'

Stanza 1 is taken from Ṛigveda IX. 19. 6, ascribed to Asita or Devala. The metre is Gayâtrî. The fragments 2 and 3 are taken from I. vi. i. 1. 1 and II. i. i. 1. 1, respectively.

1 *Those who stand aloof:* who refuse to take part in our religious ceremonies, or are otherwise unfriendly.

2 *To him:* the Gods have come to Indu.

Ṛigveda IX. 33. 1—3. Ascribed to Trita. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 2.

1 *The Somas.....the waves:* that is, the Soma juices in waves.

3 In the Ṛigveda the verb is in the indicative mood, *arshanti* instead of *arshantu*.

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XX. Soma Pavamâna.

O SOMA, for the feast of Gods, river-like he hath swelled with surge,
Sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.

2 Like a dear son who must be decked, the bright and shining one hath clad him in his robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

XXI. Soma Pavamâna.

THE rapture-shedding Somas have flowed forth in our assembly, pressed
To glorify our liberal lords.

2 Now like a swan he maketh all the company sing each his hymn:
He like a steed is bathed in milk.

3 And Trita's maidens onward urge the tawny-coloured with the stones,
Indu for Indra, for his drink.

Rigveda IX. 107. 12, 13. Ascribed to the Seven Rishis. The metre is Prâgâtha. Stanza 1 is a repetition of I. vi. i. 3. 4.

1 *O Soma.....he:* a sort of periphrasis for Soma.

2 *The bright:* in the Rigveda the adjective qualifies *robe*, meaning the milk that covers the Soma juice.

Rigveda IX. 32. 1, 3, 2. Ascribed to Syâvâśva. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 1.

2 *Like a swan:* as a sentinel *haṅsa* or swan at the approach of danger sounds a note of alarm which is answered by all the rest.—Ludwig.

3 *Trita's maidens:* as Trita is the celestial purifier of the heavenly Soma for Indra, the fingers of the earthly purifiers are called his dames or maidens.

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XXII. Soma Pavamâna.

HEREWITH flow on, thou friend of Gods! Singing, thou runnest round the sieve on every side.
The streams of meath have been effused.
2 Lovely, gold-coloured, on he flows.
3 For him who presses, of the juice.

Stanza 1 is taken from Ṛigveda IX. 106. 14, ascribed to Agni Châkshusha. The metre is Ushṇiḥ in the Ṛigveda, but here Pâdas 2 and 3 are transposed. The fragments 2 and 3 are taken from I. vi. ii. 3. 11, and I vi. ii. 1. 9, respectively.

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BOOK II.

CHAPTER I.

I. Soma Pavamâna.

Soma, as leader of the song, flow onward with thy wondrous aids
For holy lore of every sort!
2 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, known to all mankind!
3 O Soma, O thou Sage, these worlds stand ready to enhance thy might:
The milch-kine run for thy behoof.

II. Soma Pavamâna.

Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away!
2 And in thy friendship, Indu, most sublime and glorious, may we
Subdue all those who war with us!
3 Those awful weapons which thou hast, sharpened at point to strike men down—
Guard us therewith from every foe!

Ṛigveda IX. 62. 25—27. Ascribed to Jamadagni. The metre is Gâyatrî.

1 *Holy lore:* or, sage-like thoughts.

2 *Known to all mankind: viśvacharshaṇe:* the Ṛigveda has *viśvamejaya*, 'thou who movest all.'

3 *The milch-kine:* which supply the milk which is mixed with the Soma juice. The Ṛigveda has *sindhavaḥ*, 'the rivers.'

Ṛigveda IX. 61. 28—30. Ascribed to Amahîyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 3.

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III. Soma Pavamâna.

O Soma, thou art strong and bright, potent, O God, with potent sway,
Thou, mighty one, ordainest laws.

2 Steer-strong thy might is like a steer's, steer-strong the wood, steer-strong the juice:
A steer indeed, O Steer, art thou.

3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth!

IV. Soma Pavamâna.

For thou art strong by splendour: we, O Pavamâna, call on thee,
The brilliant looker on the light.

2 When thou art sprinkled with the streams, thou reachest, purified by men,
Thy dwelling in the wooden vat.

3 Do thou, rejoicing, nobly-armed! pour upon us heroic strength:
O Indu, come thou hitherward!

Rigveda IX. 64. 1—3. Ascribed to Kaśyapa. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 2. 8.

2 The original is:—*vṛishṇas te vṛishṇyam śavo vṛishâ vanam vṛishâ sutaḥ | sa tvam vṛishan vṛished asi.* Some of the Vedic poets delight in the repetition of the word *vṛishan*, signifying male, masculine, manly, hero, as well as bull, stallion, etc.

3 *Neighed together:* collected, through the efficacy of the sound thou makest in dropping through the filter, and enriched us with steeds and kine.

Rigveda IX. 65. 4, 6, 5. Ascribed to Bhṛigu, or to Jamadagni. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 4.

2 *Purified by men: âyubhiḥ*, that is, by the priests. The Ṛigveda has *gabhastyoḥ*, 'in both fists or hands.'

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V. Soma Pavamâna.

We seek to win thy friendly love, even Pavamâna's flowing o'er
The limit of the cleansing sieve.
2 With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us!
3 O Soma, being purified, bring us from all sides—for thou canst—
Riches and food with hero sons!

VI. Agni.

Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
2 With constant calls they invocate Agni, Agni, Lord of the house,
Oblation-bearer, much-beloved.
3 Bring the Gods hither, Agni, born for him who trims the sacred grass:
Thou art our Hotar, meet for praise!

VII. Mitra-Varuṇa.

Mitra and Varuṇa we call to drink the draught of Soma juice,
Those born endowed with holy strength.

Ṛigveda IX. 61. 4—6. Ascribed to Amahîyu. The metre is Gâyatrî.

Ṛigveda I. 12. 1—3. Ascribed to Medhâtithi. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 1. 3.

2 *Agni, Agni:* Agni again and again. *Lord of the house: vispatim:* or, Lord of the clan or community.

3 *For him who trims the sacred grass:* the priest who prepares the Kuśa grass which is strewn on the altar and on the floor of the sacrificial chamber.

Ṛigveda I. 23. 4—6. Ascribed to Medhâtithi. The metre is Gâyatrî.

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2 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuṇa.

3 Let Varuṇa be our chief defence, let Mitra guard us with all aids,
Both make us rich exceedingly!

VIII. Indra.

Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.

2 Indra is close to his two bays, with chariot ready at his word,
Indra the golden, thunder-armed.

3 Help us in battles, Indra, in battles where thousand spoils are gained,
With awful aids, O awful one!

4 Indra raised up the sun aloft in heaven, that he may see afar:
He burst the mountain for the kine.

---

2 *By Law: ṛitena:* 'The word used to denote the conception of the order of the world is *ṛita*. Everything in the universe which is conceived as showing regularity of action may be said to have the *ṛita* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God.'—Wallis, *The Cosmology of the Ṛigveda*, p. 92.

Ṛigveda I. 7. 1. 2, 4, 3. Ascribed to Madhuchchhandas. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. 1. 5.

2 *The golden:* richly decorated *(sarvâbharaṇalaṅkṛitaḥ)*, according to Sâyaṇa.

4 *The mountain:* the cloud. *The kine:* the waters.

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IX. Indra-Agni.

To Indra and to Agni we bring reverence high and holy hymn,
And, craving help, soft words with prayer.

2 For all these holy singers thus implore these twain to succour them,
And priests that they may win them strength.

3 Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.

X. Soma Pavamâna.

Flow onward, mighty with thy stream, inspiriting the Maruts' Lord,
Winning all riches with thy power!

2 I send thee forth to battle from the press, O Pavamâna, strong,
Sustainer, looker on the light!

3 Acknowledged by this song of mine, flow, tawny-coloured, with thy stream:
Incite to battle thine ally!

Rigveda VII. 94. 4—6. Ascribed to Vasishṭha. The metre is Gâyatrî.

2 *Priests: sabâdhaḥ* is thus explained by the Commentators. The word appears to have originally meant close associates or companions.

Rigveda IX. 65. 10—12. Ascribed to Bhṛigu or to Jamadagni. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 3.

1 *From the press: onyoḥ:* according to Sâyaṇa *dhartâram onyoḥ* means, the sustainer of heaven and earth.

3 *Song: vipâ:* according to Sâyaṇa, 'finger.' *Thine ally:* Indra.

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XI. Soma Pavamâna.

A RED Bull bellowing to the kine, thou goest, causing the heavens and earth to roar and thunder.
A shout is heard like Indra's in the battle: thou flowest on, sending this voice before thee.

2 Swelling with milk, abounding in sweet juices, urging the meath-rich plant thou goest onward.
Making loud clamour, Soma Pavamâna, thou flowest when thou art effused for Indra.

3 So flow thou on inspiriting, for rapture, turning the weapon of the water's holder!
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma!

XII. Indra.

THAT we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.

2 As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength!

Rigveda IX. 97. 13—15. Ascribed to Vasishṭha and others. The metre is Trishṭup.

1 *Thou goest.....thou flowest:* in the Ṛigveda these verbs are in the third person singular. *Sending.....before thee: prachodayan:* the Ṛigveda has *pracheṭayan*, 'making intelligible:' 'letting this voice be known.'

2 *Loud clamour: santanim:* a continuous stream, according to Sâyaṇa.

3 *Turning the weapon of the water's holder:* that is, of Vṛitra, and so causing the rain to flow. The Ṛigveda has *vadhasnaiḥ* instead of *vadhasnum:* 'aiming death-shafts at him who holds the waters.'

Ṛigveda VI. 46. 1, 2. Ascribed to Ṣamyu. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. i. 5. 2, and Satobṛihatî in 2.

1 *In war: vṛitreshu:* literally, among enemies.

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XIII.

Indra.

To you will I sing Indra's praise who gives good gifts, as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

XIV.

Indra.

O THUNDERER, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto our dwelling-place!
2 Lord of bay steeds, fair-helmed, rejoice thee: thee we seek. Here the disposers wait on thee.
Thy glories, meet for praise! are highest by the juice, O Indra, lover of the song.

XV.

Soma Pavamâna.

FLOW onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods!

Vâlakhilya 1. 1, 2. Ascribed to Praskaṇva. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. i. 5. 3, and Satobṛihatî in 2.

2 *As with a hundred hosts: śatânîkeva:* 'like a weapon with a hundred edges.'—Cowell.

Ṛigveda VIII. 88. 1, 2. The Ṛishi is Nṛimedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iv. i. 1. 10.

1 *Thee we seek:* the Ṛigveda has *tad*, that, instead of *tam*. *Disposers: vedhasah:* the priests who order and arrange religious ceremonies.

2 *Meet for praise!: ukthya:* the Ṛigveda has *ukthyâ*:—'Thy loftiest glories claim the laud.'

Ṛigveda IX. 61. 19—21. The Ṛishi is Amahîyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 4. 4.

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2 Killing the foeman and his hate, and daily winning spoil and strength,
Gainer art thou of steeds and kine.
3 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home!

XVI. Soma Pavamâna.

As Pûshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
2 The dear cows sang in joyful mood together to the gladdening drink.
The drops as they are purified, the Soma juices, make the paths.
3 O Pavamâna, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence!

XVII. Soma Pavamâna.

Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.

---

2 *The foeman and his hate:* or, the unfriendly Vṛitra.
3 *Milk: dhenubhiḥ:* literally, milch-cows.

Rigveda IX. 101. 7—9. Ascribed to Nahusha Mânava. The metre is Anushtup. Stanza 1 is a repetition of I. vi. ii. 1. 2.
2 *The paths:* 'the road (to the object of our desire).'—Stevenson.
3 *Which the Five Tribes have over them:* which has power over the Five great Âryan Tribes.

Rigveda IX. 86. 20—22. Ascribed to the Pṛiṣnayaḥ. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 6.

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2 On, with the sages, flows the poet on his way, and, guided by the men, hath streamed into the vats.
He, showing Trita's name, hath caused the meath to flow, increasing Vâyu's strength to make him Indra's friend.

3 He, being purified, hath made the mornings shine, and it is he who gave the rivers room to flow.
Making the three-times seven pour out the milky stream, Soma, the cheerer, yields whate'er the heart finds sweet.

XVIII. Indra.

For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thy heart be won us!

2 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with us!

3 Be not thou like a slothful priest, O Lord of spoil and strength: rejoice
In the pressed Soma blent with milk!

---

2 *The poet:* the wise singer, Soma. *Showing Trita's name.* literally, begetting, that is, making *(janayan)* the name of Trita; meaning, probably, as Professor Ludwig suggests, reminding us of Trita, the celestial preparer of the heavenly Soma for Indra. 'Generating the water of the threefold (Indra).'—Wilson. *Increasing Vâyu's strength:* the reading of the Ṛigveda differs:—'that Indra and that Vâyu may become his friends.'

3 *The three-times seven:* the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens. According to Sâyaṇa, the cows that supply the sacrificial milk are meant.

Ṛigveda VIII. 81. 28—30. The Ṛishi is Śrutakaksha or Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. 4. 10.

3 *Priest: brahmâ:* Brahman, or praying priest.

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XIX.

Indra.

ALL sacred songs have magnified Indra expansive as the sea,
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.

2 Lord of might, Indra, may we ne'er, strong in thy friendship, be afraid!
We glorify with praises thee, the never conquered conqueror.

3 The gifts of Indra from of old, his saving succours, never fail,
When to his worshippers he gives the boon of booty rich in kine.

CHAPTER II.

I.

Soma Pavamâna.

THESE rapid Soma-drops have been poured through the purifying sieve
To bring us all felicities.

2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed's, success.

3 Bringing prosperity to kine, they pour perpetual strengthening food
On us for noble eulogy.

Ṛigveda I. 11. 1—3. The Ṛishi is Jetar. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 2.

Ṛigveda IX. 62. 1—3. The Ṛishi is Jamadagni. The metre is Gâyatrî.

2 This stanza may be alternatively rendered:—'Mighty, dispelling many woes, bringing our progeny success, And freely giving warrior steeds.' The Ṛigveda has *tanâ* instead of *tmanâ* and *arvate* instead of *arvataḥ*.

3 *Strengthening food: iḍâm.*

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II. Soma Pavamâna.

KING Pavamâna is implored with holy songs, on man's behalf,
To travel through the realm of air.
2 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show!
3 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help!

III. Soma Pavamâna.

WITH sacrifice we seek to thee fair cherisher of manly might
In mansions of the lofty heavens.
2 Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,
Destroyer of a hundred forts.
3 Hence riches came to thee, the King, O sapient one: the strong-winged bird,
Unwearied, brought thee from the sky.

Rigveda IX. 65. 16. 18. 17. The Rishi is Bhrigu or Jamadagni. The metre is Gâyatrî.

1 *With holy songs: medhâbhih:* the productions of the intellect. *Through the realm of air: antarikshe:* perhaps a figurative expression, as Benfey suggests, for the space between the Soma press and the vessel which receives the juice.

Rigveda IX. 48. 1, 2, 3, 5, 4. The Rishi is Kavi. The metre is Gâyatrî.

2 *Destroyer of a hundred forts:* the cloud-castles of the demons of the air, or the strongholds of the hostile aborigines, being destroyed by Indra under the inspiriting influence of Soma.

3 *Hence:* from the destruction of the forts. *The strong-winged bird: suparṇaḥ:* the falcon which brought the Soma from Svarga or heaven. The reading of the Rigveda varies:—'Hence, sapient one! the falcon, strong of wing, unwearied, brought thee down, Lord over riches, from the sky.'

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4 And now, sent forth, he hath attained to mighty power and majesty,
Active and ready to assist.
5 That each may see the light, the bird brought us the guard of Law, the friend
Of all, the speeder through the air.

IV. Soma Pavamâna.

For food, flow onward with thy stream, cleansed and made bright by sapient men:
Indu, with sheen approach the milk!
2 While thou art cleansed, song-lover, bring comfort and vigour to the folk,
Poured, tawny one! on milk and curds!
3 Purified for the feast of Gods, go thou to Indra's resting-place,
Resplendent, furthered by the strong!

V. Agni.

By Agni Agni is inflamed, Lord of the house, wise, young, who bears
Our gifts: the ladle is his mouth.

---

4 *He:* Soma. This and the following stanza are transposed in the Ṛigveda.

5 *The friend of all: sâdhâraṇam:* or, the common possession. *The speeder through the air: rajasturam:* which Sâyaṇa explains by *udakasya prerakam*: 'the showerer of water.'—Wilson. Cf. stanza 1 of the preceding hymn.

Ṛigveda IX. 64. 13—15. The Ṛishi is Kaśyapa. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 2. 9.

3 *Resting-place:* the vessel prepared to receive the libations intended for the God. The word *nishkṛitam* is, literally, a settled place, a rendezvous. Benfey translates it by Palast, palace. *Furthered: hitaḥ*, for which the Ṛigveda has *yataḥ*, 'guided.' *The strong:* the priests.

Ṛigveda I. 12. 6, 8, 9. The Ṛishi is Medhâtithi. The metre is Gâyatrî.

1 *By Agni Agni is inflamed:* the fire into which the oblation is poured is kindled by the application of fire produced by attrition. *Young:* newly born each time the fire is produced. *The ladle:* used for pouring the sacrificial butter into the fire.

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2 God, Agni, be his sure defence who, lord of sacrificial gifts,
Worshippeth thee the messenger.
3 Be gracious, brilliant God! to him who, rich in sacred gifts, would fain
Call Agni to the feast of Gods.

VI. Mitra-Varuṇa.

Mitra of holy strength I call, and foe-destroying Varuṇa,
Who perfect prayer with offered oil.
2 By Law, O Mitra, Varuṇa, Law-strengtheners who cleave to Law,
Have ye obtained your lofty power.
3 The Sages, Mitra, Varuṇa, of wide dominion, mighty ones,
Bestow on us effectual strength.

VII. Maruts.

So mayst thou verily be seen coming with fearless Indra: both
Of equal splendour, bringing bliss!

Ṛigveda I. 2. 7—9. The Ṛishi is Madhuchchhandas. The metre is Gâyatrî.

1 *Perfect:* make complete and effectual. *With offered oil: ghṛitâchîm:* accompanied with offerings of *ghṛitam, ghî*, clarified butter or sacrificial oil.

2 *By Law:* in accordance with *ṛitam*, the eternal law or everlasting order of the universe.

Ṛigveda I. 6. 7, 4, 5. The Ṛishi is Madhuchchhandas. The metre is Gâyatrî.

1 *Thou:* the host of Maruts or Storm-gods is addressed in the singular number.

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2 Thereafter they, as is their wont, resumed the state of new-born babes,
Taking their sacrificial name.
3 Thou, Indra, with the rapid Gods who shatter even what is firm,
Even in the cave didst find the cows.

VIII.

Indra-Agni.

I CALL the twain whose deed wrought here hath all been famed in ancient time :
Indra and Agni harm us not !
2 The strong, the scatterers of the foe, Indra and Agni we invoke :
May they be kind to one like me !
3 Ye slay our Ârya foes, O Lords of heroes, slay our Dâsa foes :
Ye drive all enemies away.

---

2 *Resumed the state of new-born babes:* the meaning is 'that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name.' See Max Müller, *Vedic Hymns*, Part I. pp. 36, 37. *The cave:* the thick dark cloud. *The cows:* streams of water and beams of light which follow their effusion : 'bright ones.'—M. Müller.

Ṛigveda VI. 60. 4—6. The Ṛishi is Bharadvâja. The metre is Gâyatri.

1 *Whose deed wrought here:* according to Stevenson, Benfey, and Grassmann, the creation of the universe is ascribed to Indra and Agni :—'for by you this whole world was formed, according to the hymns of the sages.'—Stevenson.

3 *Dâsa foes:* the hostile non-Âryan aborigines.

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IX. Soma Pavamâna.

THE living drops of Soma juice pour, as they flow, the gladdening drink,
Intelligent drops above the station of the sea, exhilarating, dropping meath.

2 May Pavamâna, King and God, speed with his wave over the sea the lofty rite!
Do thou by Mitra's and by Varuṇa's decree flow furthering the lofty rite:

3 Far-seeing, lovely, guided by the men, the God whose habitation is the sea!

X. Soma Pavamâna.

THREE are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.

2 To Soma come the cows, the milch-kine longing, to Soma sages with their hymns inquiring.
Soma, effused, is purified and lauded: our hymns and Trishṭup songs unite in Soma.

3 Thus, Soma, as we pour thee into vessels, while thou art purified, flow for our welfare!
Pass into Indra with great joy and rapture: make the voice swell, and generate abundance!

Ṛigveda IX. 107. 14—16. Ascribed to the Seven Ṛishis. The metre of stanzas 1 and 2 is Prâgâtha, and that of 3 Dvipadâ Virâj in the text. Stanza 1 is a repetition of I. vi. i. 3. 8.

1 *The sea:* meaning, in this stanza and in the two stanzas that follow, the water into which the Soma falls.

Ṛigveda IX. 97. 34—36. Ascribed to Parâśara. The metre is Trishṭup.

1 *Car-steed: vahniḥ:* a common appellation of Soma. See *Vedic Hymns*, I. 40.

2 *Is purified and lauded: ṛichyate pûyamânaḥ:* the Ṛigveda has *pûyate ajyamânaḥ*, 'is purified and blended.'

3 *With great joy and rapture: vṛihatâ madena:* the Ṛigveda has *vṛihatâ raveṇa*, 'with a mighty roaring.'

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XI.

Indra.

O INDRA, if a hundred heavens and if a hundred earths were thine,—

No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer.

2 Thou, hero, hast performed thy hero deeds with might, yea, all with strength, O strongest one.

Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids!

XII.

Indra.

WE compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream, thy worshippers round thee, O Vṛitra-slayer, sit.

2 Men, Vasu! by the Soma with lauds call thee to the foremost place.

When cometh he athirst unto the juice as home, O Indra, like a bellowing bull?

3 O valiant hero, boldly win thousandfold spoil with Kaṇva's sons!

O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.

Ṛigveda VIII. 59. 5, 6. The Ṛishi is Puruhanman. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 4. 6.

Ṛigveda VIII. 33. 1—3. The Ṛishi is Medhyâtithi. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. ii. 2. 9.

1 *We compass thee:* there is no verb to *vayam*, we; the construction is difficult, and the comparison is not obvious.

2 *He...O Indra:* a sort of periphrasis for Indra.

The Ṛigveda has, 'When comest thou?' *As home:* familiar to thee as thy home.

3 *With Kaṇva's sons:* or, by them, through them, for their sake. *The yellow-hued:* there is no substantive, but gold must be intended.

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XIII. Indra.

WITH Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

2 They who bestow great riches love not paltry praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

XIV. Soma Pavamâna.

THREE several words are uttered: kine are lowing, cows who give the milk:
The tawny-hued goes bellowing on.

2 The young and sacred mothers of the holy rite have uttered praise,
Embellishing the Child of Heaven.

3 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold!

XV. Soma Pavamâna.

THE Somas, very rich in sweets, for which the sieve is destined, flow
Effused, the source of Indra's joy: may your strong juices reach the Gods!

Ṛigveda VII. 32. 20. 21. The Ṛishi is Vasishṭha. The metre is Prâgâtha.

Ṛigveda IX. 33. 4—6. The Ṛishi is Trita Âptya. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 4. 5.

2 *Mothers of the holy rite:* apparently, the cows who supply milk for libations. *The Child of Heaven:* Soma.

3 *Four seas:* imaginary seas, to correspond with the four quarters of heaven.

Ṛigveda IX. 101. 4—6. The Ṛishi is Yayâti Nâhusha. The metre is Anushṭup. Stanza 1 is a repetition of I. vi. ii. 1. 3.

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2 Indu flows on for Indra's sake,—thus have the deities declared.
The Lord of Speech exerts himself, controller of all power and might.
3 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the friend of Indra, day by day.

XVI. Soma Pavamâna.

SPREAD is thy cleansing filter, Brahmaṇaspati: as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.
2 High in the seat of heaven is placed the scorcher's sieve: its threads are standing separate, glittering with light.
The swift ones favour him who purifieth this: with brilliancy they mount up to the height of heaven.
3 The foremost spotted Steer hath made the Mornings shine: he bellows, fain for war, among created things.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ.

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2 *Exerts himself:* the meaning of *makhasyate* is uncertain: 'is inclined to sacrifice.'—Benfey.

Rigveda IX. 83. 1—3. The Ṛishi is Pavitra. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2 12.

2 *The scorcher's sieve:* 'the filter of the foe-scorching (Soma).'—Wilson. *With brilliancy:* the Rigveda has *chetasâ*, 'with consciousness.'

3 *The foremost spotted Steer:* Soma. *Bellows.....among created things: mimeti bhuvaneshu:* the Rigveda has *bibharti bhuvanâni*, 'sustains all things that be.' *The mighty Sages: mâyâvinaḥ:* those who possess supernatural wisdom and power; the Gods. *The Fathers:* the Manes or spirits of the departed, to whom is ascribed the fruitfulness of heaven and earth, which give birth to Gods and men. See Rigveda X. 64. 14.

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XVII. Agni.

SING forth to him, the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas!
2 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame:
And will not his more plentiful benevolence come to us with abundant strength?

XVIII. Indra.

WE sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
2 Wherewith thou foundest shining lights for Âyu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.
3 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters every day, thralls of the strong!

Ṛigveda VIII. 92. 8, 9. The Ṛishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 1, and Satobṛihatî in 2.

1 *Upastutas:* singers so named after the Ṛishi Upastuta.

2 *Maghavan:* the rich and liberal God: here a name of Agni. *More plentiful: bhavîyasî:* the Ṛigveda has *navîyasî*, 'more recent.'

Ṛigveda VIII. 15. 4—6. The Ṛishis are Goshûktin and Aśvasûktin. The metre is Ushṇiḥ. Stanza 1 is a repetition of I. iv. ii. 5. 3.

2 *For Âyu and for Manu's sake:* or for all Âryan men, *âyu* and *manu* both meaning man. Regarded as proper names, Âyu is the son of Purûravas and Urvaśî (See Ṛigveda X. 95), and Manu is the representative Man, the father of the human race.

3 *Thralls of the strong: vṛishapatnîḥ:* controlled and imprisoned by Vṛitra.

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XIX.

Indra.

O INDRA, hear Tiraścht's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring! Great art thou.

2 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient and full of sacred truth.

3 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

Ṛigveda VIII. 84. 4—6. The Ṛishi is Tiraścht. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 5.

2 *Newest.....ancient:* recent in form and expression, but ancient in its subject. See Muir, *Original Sanskrit Texts*, III. pp. 238, 239.

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BOOK III.

CHAPTER I.

I. Soma Pavamâna.

FLEET as swift steeds thy cows celestial have been poured, O Pavamâna, with the milk into the vat.
Sages who make thee bright, O friend whom Ṛishis love, have shed continuous streams from out the realm of air.

2 The beams of Pavamâna, sent from earth and heaven, his ensigns who is ever stedfast, travel round.
When on the sieve the golden-hued is cleansed he rests within the jars as one who seats him in his place.

3 O thou who seest all things, sovran as thou art and passing strong, thy rays encompass every form.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.

II. Soma Pavamâna.

FROM heaven hath Pavamâna made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.

Ṛigveda IX. 86. 4, 6, 5. Ascribed to the Sikatas. The metre is Jagatî.

1 *Cows: dhenavaḥ:* the drops of Soma juice. The Ṛigveda has *dhîjuvaḥ*, 'swift as thought.' *O friend whom Ṛishis love: ṛishishâṇaḥ:* the word does not occur elsewhere, and its precise meaning is uncertain. 'O *ṛishi*-enjoyed.'—Wilson. 'Thou who playest the part of a Ṛishi.'—Ludwig. *From out the realm of air:* perhaps a figurative expression for the space between the Soma press and the vessel which receives the juice. Instead of *antarikshât* the Ṛigveda has *ṛishayaḥ, ṛishis*, in apposition with *vedasaḥ*, sages.

Ṛigveda IX. 61. 16—18. The Ṛishi is Amahîyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 8.

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2 The gladdening and auspicious juice of thee, O Pavamâna, King!
Flows o'er the woollen straining-cloth.
3 Thy juice, O Pavamâna, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.

III. Soma Pavamâna

Impetuous, bright, have they come forth, unwearied in their speed, like bulls,
Driving the black skin far away.
2 May we attain the bridge of bliss, leaving the bridge of woe behind:
The riteless Dâsa may we quell!
3 The mighty Pavamâna's roar is heard as 'twere the rush of rain:
The lightning-flashes move in heaven.
4 Indu, pour out abundant food with store of cattle and of gold,
Of heroes, Soma! and of steeds!
5 Flow onward, dear to all mankind! fill full the mighty heaven and earth,
As Dawn, as Sûrya with his beams!
6 On every side, O Soma, flow round us with thy protecting stream,
As Rasâ flows around the world!

Rigveda IX. 41. 1—6 (the entire hymn). The Rishi is Medhyâtithi. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 1. 5.

2 My translation of the first line, in which I follow Prof. Ludwig, is somewhat conjectural, as the meaning of *durâyyam* is uncertain.

6 *Rasâ*: a mythical river which flows round the world; originally the name of a real river known to the Zoroastrians as Ranhâ.

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IV. Soma Pavamâna.

FLOW on, O thou of lofty thought, flow swift in thy belovèd form,
Saying, I go where dwell the Gods.

2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven!

3 Even here is he who, swift of course, hath with the river's wave flowed down
From heaven upon the straining-cloth.

4 With might, producing glare, the juice enters the purifying sieve,
Far-seeing, sending forth its light.

5 Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.

6 In union they have sung the hymn: with stones they urge the golden-hued,
Indu for Indra, for his drink.

V. Soma Pavamâna.

THE glittering maids send Sûra forth, the glorious sisters, close-allied,
Send Indu forth, their mighty Lord.

Ṛigveda IX. 39. The entire hymn, stanzas 3 and 4 being transposed. The Ṛishi is Bṛihanmati. The metre is Gâyatrî.

2 *Preparing what is unprepared:* 'consecrating the unconsecrated worshipper or place,' is Sâyaṇa's explanation. *The rain: vṛishṭim*, as in the Ṛigveda, must be read instead of *pṛishṭim*.

5 *Him:* Indra.

6 *Indu for Indra, for his drink:* the Ṛigveda has *yonâvṛitasya sîdata*, 'Sit in the shrine of sacrifice,'—addressed to the Gods, according to Sâyaṇa.

Ṛigveda IX. 65. 1—3. The Ṛishi is Bhṛigu, or Jamadagni. The metre is Gâyatrî.

1 *The glittering maids:* the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma. *Sûra:*

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2 Pervade, O Pavamâna, all our treasures with repeated light,
Pressed out, O God thyself, for Gods!

3 Pour on us, Pavamâna! rain, as service and fair praise for Gods:
Pour forth unceasingly for food!

VI.

Agni.

The watchful guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaven-touching flame, he shineth splendidly, pure, for the Bharatas.

2 O Agni, the Angirasas discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of Strength.

Sûrya, the Sun-god; here said to mean Soma:—'the invigorating.'—Wilson. Or the meaning may be that the fingers of the priests send forth Indu or Soma in the same manner as the bright rays of morning introduce the Sun.

2 *Pressed out, O God thyself, for Gods:* the Rigveda has *devo devebhyaspari*, 'God, coming hither from the Gods.'

3 *As service:* to give us cause to worship.

Rigveda V. 11. 1, 6, 2. The Rishi is Sutambhara. The metre is Jagatî.

1 *Bharatas:* meaning 'warriors.' 'Priests,' according to Sâyana and Mahîdhara.

2 *Angirasas:* members of a family of priestly Fathers, regarded as the typical first sacrificers. *Thou layest hidden:* alluding to the flight and capture of Agni. See Rigveda I. 65. 1, and X. 51. It is said that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself. The Gods or the Angirasas discovered him and persuaded him to return to his sacred duties. *Angiras:* Agni is called the best or oldest of the Angirasas, as his aid was necessary for the due performance of sacrifice. *Son of Strength:* produced by violent agitation of the fire drill.

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3 The men enkindle Agni in his threefold seat, ensign of sacrifice, the earliest household-priest.
With Indra and the Gods together on the grass let the wise priest sit to complete the sacrifice!

VII. Mitra-Varuṇa.

THIS Soma hath been pressed for you, Law-strengtheners, Mitra, Varuṇa!
List, list ye here to this my call!

2 Both Kings who never injure aught have come to their sublimest home,
The thousand-pillared, firmly-based.

3 Worshipped with fat libation, Lords of gifts, Âdityas, sovran Kings,
They wait on him whose life is true.

VIII. Indra.

ARMED with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vṛitras slew.

2 He, searching for the horse's head that in the mountains lay concealed,
Found it in Saryaṇâvân lake.

---

3 *In his threefold seat:* in the three fire-receptacles or altars. *Household priest:* or, great high priest; or *purohitam* may be a participle passive, 'placed at the head or in front (of the worshipper).'

Ṛigveda II. 41. 4—6. The Ṛishi is Gṛitsamada. The metre is Gâyatrî.

2 *Home:* 'the hall of assembly.'—Stevenson.

Ṛigveda I. 84. 13—15. The Ṛishi is Gotama. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 4. 5, and stanza 3 of I. ii. ii. 1. 3.

---

2 *The horse's head:* which had been given to Dadhyach by the Aśvins. *The mountains:* the clouds. *Saryaṇâvân:* said to be the name of a lake and the surrounding district in Kurukshetra, near the modern Delhi. The Vedic legend, which was modified and amplified

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3 Then straight they recognized the mystic name of the creative Steer,
There in the mansion of the Moon.

IX. Indra-Agni.

As rain from out the cloud, for you, Indra and Agni, from my though
This noblest praise hath been produced.

2 Indra and Agni, listen to the singer's call: accept his songs.
Fulfil, ye mighty Lords, his prayers!

3 Give us not up to indigence, ye heroes, Indra, Agni, nor
To slander and reproach of men!

X Soma Pavamâna.

GOLD-HUED! as one who giveth strength flow on for Gods to drink, a draught
For Vâyu and the Marut host!

---

in later times, appears to have been connected in its origin with that of Dadhikrâs, often mentioned in the Ṛigveda and described as a kind of divine horse, probably a personification of the Sun. The horse's head concealed in the mountains seems to be the clouded sun, seen afterwards setting over the lake. The bones may be the rays of returning light with which Indra disperses the fiends of darkness. See preceding notes on stanzas 1 and 3.

Ṛigveda VII. 94. 1—3. The Ṛishi is Vasishṭha. The metre is Gâyatrî.

1 *As rain:* the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. *From my thought: manmanaḥ:* explained by the Commentator by *stotuḥ*, 'praiser' or 'worshipper.'

Ṛigveda IX. 25. 1, 3, 2. The Ṛishi is Dṛiḷhachyuta. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 8.

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2 The Steer shines brightly with the Gods, dear Sage in his appointed home,
Even Pavamâna unbeguiled.

3 O Pavamâna, sent by prayer, roaring about thy dwelling-place,
Ascend to Vâyu as Law bids!

XI. Soma Pavamâna.

O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou tawny hued: pass on beyond these barriers!

2 Close to thy bosom am I, Soma, day and night, draining the milk, O golden-hued.
Sûrya himself refulgent with his glow have we, as birds, o'ertaken in his course.

XII. Soma Pavamâna.

Active, while being purified, he hath assailed all enemies:
They deck the Sage with holy hymns.

---

2 *Even Pavamâna unbeguiled:* or, invincible. The Ṛigveda has, *vṛitrahâ devavîtamaḥ*, 'Foe-slayer, dearest to the Gods.'

3 *To Vâyu:* into the vessel appropriated to libations intended for Vâyu, the God of Wind. 'Enter this air generating vessel.'—Stevenson. The Ṛigveda has *â viśa*, 'enter thou,' instead of *âruhaḥ* used imperatively.

Ṛigveda IX. 107. 19, 20. Ascribed to the Seven Ṛishis. The metre is Bṛihatî in stanza 1, which is a repetition of I. vi. i. 3. 6, and Satobṛihatî in stanza 2.

2 *Draining the milk: duhânaḥ:* the Ṛigveda reading is *sakhyâya*, 'for friendship sake.'

Ṛigveda IX. 40. 1—3. The Ṛishi is Bṛihanmati. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 1. 2.

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2 The Red hath mounted to his shrine; strong Indra hath approached the juice:
In his firm dwelling let him rest!

3 O Indu, Soma, send us now great opulence from every side:
Pour on us treasures thousandfold!

XIII. Indra.

Drink Soma, Indra, Lord of bays! and let it cheer thee: the stone, like a well-guided courser,
Directed by the presser's arms hath pressed it.

2 So let the draught of joy, thy dear companion, by which, O Lord of bays, thou slayest Vṛitras,
Delight thee, Indra, Lord of princely treasures!

3 Mark closely, Maghavan, the word I utter, this eulogy recited by Vasishṭha:
Accept the prayers I offer at thy banquet!

XIV. Indra.

Heroes of one accord brought forth and formed for kingship Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.

---

2 *The Red: aruṇaḥ:* or, the red horse, meaning Soma. *Strong Indra hath approached the juice:* according to the reading of the Ṛigveda, 'To Indra hath the strong juice come.' *Let him rest:* the Ṛigveda has *sîdati*, 'he settles.'

Ṛigveda VII. 22. 1—3. The Ṛishi is Vasishṭha. The metre is Virâj (11 × 3). Stanza 1 is a repetition of I. v. i. 1. 8.

Ṛigveda VIII. 86. 10, 12, 11. The Ṛishi is Rebha. The metre is Atijagatî (13 × 4) in stanza 1, which is a repetition of I. iv. ii. 4. 1, and Uparishṭâdbṛihatî (properly 12 + 8 + 8 + 8) in 2 and 3.

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2 The holy sages form a ring, to view and sing unto the Ram.
Inciters, very brilliant, free from all deceit, are with your chanters nigh to hear.
3 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV. Indra.

He who as sovran Lord of men moves with his chariots unrestrained,
The Vṛitra-slayer, conqueror of all fighting hosts, preëminent, is praised in song.
2 Honour that Indra, Puruhanman! for his aid, him in whose hand of old the fair
Sustaining bolt of thunder, mighty like the God, like Sûrya, was deposited!

XVI. Soma Pavamâna.

The Sage of heaven whose heart is wise, when laid between both hands, with roars,
Gives us delightful powers of life.

---

2 *The Ram:* Indra. See Ṛigveda I. 51. 1, and VIII. 2. 40. *Inciters:* apparently, the Gods. The hymn is very difficult and obscure.

Ṛigveda VIII. 59. 1, 2. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 4. 1.

2 The Ṛishi addresses himself. *Of old: dvitâ*, meaning originally twice or doubly, appears to be sometimes equivalent to *sanât*. *Sustaining: vidhartari* as a nominative. The sentence is difficult to construe, and my version is somewhat conjectural. See Ludwig's Commentary on the Ṛigveda, Vol. V. p. 174.

Ṛigveda IX. 9. 1, 3, 2. The Ṛishi is Asita or Devala. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 10.

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2 He, the bright son, when born, illumed his parents who had sprung to life,
Great son, great strengtheners of Law.

3 On, onward to a glorious home, free from all guile and dear to men,
Flow with enjoyment to our praise!

XVII. Soma Pavamâna.

For, verily, Pavamâna, thou, divine! endued with brightest splendour, calling all
Creatures to immortality.

2 With whom Dadhyach Navagva opened fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.

XVIII. Soma Pavamâna.

Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.

---

2 *His parents: mâtarâ:* literally, his two mothers; Heaven and Earth.

3 *Free from all guile: adruhaḥ*, qualifying Soma. The Ṛigveda has *adruhe* qualifying *janâya*, man or men.

Ṛigveda IX. 108. 3, 4. The metre is Kakup in stanza 1, which is a repetition of I. vi. ii. 4. 6, and Satobṛihatî in 2. Stanza 1 is ascribed to Ṣakti, and 2 to Ûru.

1 *Dadhyach:* son of Atharvan, the priest who first obtained fire and offered prayer and Soma to the Gods. Here he is called a Navagva, and consequently one of the Angirasas. *Opened:* the cave or prison of cloud in which the stolen cows or rays of light were confined. *Won the fame of lovely Amrita:* 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.

Ṛigveda IX. 106. 10—12. The Rishi is Chakshus Mânava. The metre is Ushṇiḥ. Stanza 1 is a repetition of I. vi. ii. 3. 7.

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2 With prayers they cleanse the mighty steed, sporting in wood, above the fleece:
Our hymns, intoned, have praised him of the triple height.
3 He hath been hastened to the jars, bountiful, like an eager horse,
And, lifting up his voice, while filtered, glided on.

XIX. Soma Pavamâna.

Father of holy hymns, Soma flows onward, the father of the earth, father of heaven.
Father of Agni, Sûrya's generator, the father who begat Indra and Vishṇu.
2 Brahman of Gods, the leader of the poets, Ṛishi of sages, chief of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.
3 He, Soma Pavamâna, like a river, hath stirred the wave of voice, our songs and praises.
Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

---

2 *They cleanse:* *mṛijanti*, the Ṛigveda has *hinvanti*, 'they send forth.' *Him of the triple height:* Soma whose home is in the firmament, on the mountain, and on the altar. According to Sâyaṇa, abiding in three receptacles, the *droṇakalaśa*, the *âdhavanîya*, and the *pûtabhṛit*.

3 *Bountiful:* *mîḍhvân:* the Ṛigveda has *mîlhe*, 'to the battle.'

Ṛigveda IX. 96. 5—7. The Ṛishi is Pratardana. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 4. 5.

2 *Brahman of Gods:* Bṛihaspati, the Lord of Prayer, among the Gods, or chief among the priests. *Axe:* perhaps, the lightning. According to the St. Petersburg Lexicon, *svadhitiḥ* here means a tree with very hard wood. 'Svádhitir vánânâm may well mean 'the strong axe among woods,' the axe being naturally made of the hardest wood.'—Max Müller. *Chief:* *mahishaḥ:* or, buffalo, or bull.

3 The second line is obscure. Professor Wilson translates:—'the showerer (of benefits) beholding the hidden (treasures) presides over these irresistible powers, knowing about the cattle.'

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XX.

Agni.

HITHER, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.

2 That through this famed one's power he may stand by us, even as Tvashṭar comes
Unto the forms that must be shaped.

3 This Agni is the Lord supreme above all glories 'mid the Gods:
May he come nigh to us with strength.

XXI.

Indra.

THIS poured libation, Indra, drink, immortal, gladdening, excellent!
Streams of the bright have flowed to thee here at the seat of holy Law.

2 When, Indra, thou dost guide thy bays, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.

3 Sing glory now to Indra, say to him your solemn eulogies!
The drops poured forth have made him glad: pay reverence to his noblest might!

Ṛigveda VIII. 91. 7—9. Ascribed to Prayoga, or to one or more of other Ṛishis. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 3. 1.

2 *Tvashṭar:* the carpenter or artificer God, regarded as the producer of all objects in nature which show signs of artistic skill.

Ṛigveda I. 84. 4—6. The Ṛishi is Gotama. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 3.

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XXII. Indra.

INDRA, be pleased: drive forward, hero, striker of thy bays!
Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.

2 O Indra, fill thy belly anew with meath that seems to flow from heaven.
The sweet-voiced raptures of this juice have come, as 'twere to heaven, to thee.

3 Indra, victorious, Mitra-like, smote, like a Yati, Vṛitra dead.
As Bhṛigu quelled his foes, he cleft Vala in Soma's rapturous joy.

These three stanzas are not found in the Ṛigveda. No Ṛishi's name is mentioned. The metre is irregular. They are obscure, and characterized chiefly by the repetition of *na*, 'like,' 'as,' 'as it were,' which recurs seven times.

1 *Striker of thy bays: hariha:* according to the St. Petersburg Lexicon the word is corrupt and meaningless. 'Possessor of the horses Harí.'—Stevenson. 'Caster of the lightning.'—Benfey.

2 *Anew: navyam na:* literally, like a new one; that is, as if it were empty and fasting. *Sweet-voiced:* accompanied with sweet songs.

3 *A Yati:* one of a mythical race of ascetics, connected with the Bhṛigus, and said, according to one legend, to have taken part in the creation of the world. The force of the comparison is not very obvious. Professor Ludwig suggests 'wrestler' as the possible meaning of *yatiḥ* here. *Bhṛigu:* a Ṛishi regarded as the ancestor of the ancient race of Bhṛigus who are frequently mentioned in the Ṛigveda in connexion with Agni. *Vala:* a demon of drought, who steals the cows of the Gods, and hides them in a cave, that is, keeps the rain imprisoned in dark thick clouds.

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CHAPTER II.

I. Soma Pavamâna.

WINNER of gold and gear and cattle flow thou on, set as impregner, Indu! 'mid the worlds of life!
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.

2 O Soma, thou beholdest men from every side: O Pavamâna, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be!

3 Thou passest to these worlds as sovran Lord thereof, O Indu, harnessing thy tawny well-winged mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree!

II. Soma Pavamâna.

THE streams of Pavamâna, thine, finder of all! have been effused,
Even as Sûrya's rays of light.

2 Making the light that shines from heaven thou flowest on to every form:
Soma, thou swellest like a sea.

Ṛigveda IX. 86. 39, 38, 37. Ascribed to the three Ṛishigaṇas or companies of Ṛishis, Akṛishṭâ Mâshâḥ, Sikatâh, Pṛishṇayaḥ and Ajâḥ. The metre is Jagatî.

2 *Through these:* there is no substantive. Sâyaṇa supplies *apaḥ*, waters.

3 *Thou passest to: îyase:* the Ṛigveda has *vîyase*, 'thou passest through.' *Tawny well-winged mares:* swiftly-flowing drops of golden-coloured juice.

Ṛigveda IX. 64. 7—9. The Ṛishi is Kaśyapa. The metre is Gâyatrî.

2 *To every form:* to quicken all Nature and bring us blessings in every shape.

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3 Shown forth thou sendest out thy voice, O Pavamâna, with a roar,
Like Sûrya, God, as Law commands.

III. Soma Pavamâna.

HITHERWARD have the Somas streamed, the drops while they are purified :
When blent, in waters they are rinsed.
2 The milk hath run to meet them like floods rushing down a precipice :
They come to Indra, being cleansed.
3 O Soma Pavamâna, thou flowest as Indra's gladdener :
The men have seized and lead thee forth.
4 Thou, Indu, when, expressed by stones, thou runnest to the filter, art
Ready for Indra's high decree.
5 Victorious, to be hailed with joy, O Soma, flow delighting men,
As the supporter of mankind!
6 Flow on, best Vṛitra-slayer; flow meet to be hailed with joyful lauds,
Pure, purifying, wonderful!
7 Pure, purifying is he called, Soma effused and full of sweets,
Slayer of sinners, dear to Gods.

---

3 *Shown forth : jajñânaḥ :* produced or manifested. The Ṛigveda has *hinvânaḥ*, 'sent forth' or 'urged on.' *With a roar : krandan :* the Ṛigveda has *akrân*, probably from *kram*, 'thou hast moved.' As *Law commands : vidharmaṇi :* see *La Religion Védique*, III. 218, Note.

Ṛigveda IX. 24. 1—7. The Ṛishi is Asita or Devala. The metre is Gâyatrî.

3 *Gladdener : mâdanaḥ :* the Ṛigveda has *pâtave*, 'for (Indra) to drink.'

5 *As the supporter of mankind : charshaṇîdhṛitiḥ :* the Ṛigveda has *charshaṇîsahe*, 'To him who ruleth o'er mankind,' that is Indra.

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IV. Soma Pavamâna.

THE Sage hath robed him in the sheep's wool for the banquet of the Gods,
Subduing all our enemies.

2 For he, as Pavamâna, sends thousandfold riches in the shape
Of cattle to the worshippers.

3 Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame!

4 Pour on us lofty glory, send sure riches to our libera lords:
Bring food to those who sing thy praise!

5 As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
A pious king, into the songs.

6 He, Soma, like a courser in the floods invincible, made bright
With bands, is resting in the press.

7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud heroic strength.

Ṛigveda IX. 20. 1—7. The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *Hath robed him in the sheep's wool:* hath entered the woollen filter. The Ṛigveda has *pra.....arshati*, 'flows forth to,' instead of *pra..... avyata.*

5 *Steed: vahne:* Sâyaṇa explains this word here and in the next stanza (courser) by 'bearer of oblations.'

6 *In the press: chamûshu:* according to Sâyaṇa = *pâtreshu*, in the receiving-vessels.

7 *Chief:* Sâyaṇa explains *makhaḥ* by *dânam*, gift; 'playing thy frolics like one begging a gift.'—Stevenson. The word as an adjective seems to mean brisk, vigorous, active, and as a substantive, in some places, warrior, hero, champion, or war-chief.

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V. Soma Pavamâna.

Pour on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities!

2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass!

3 And, finding for us steeds and kine, O Soma, with thy juice flow on
Through days that fly most rapidly!

4 As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, vanquisher of thousands! flow!

VI. Soma Pavamâna.

Thou, Indu, with thy streams that drop sweet juices, which were poured for help,
Hast settled in the cleansing sieve.

2 So flow thou onward through the fleece, for Indra flow to be his drink,
Seating thee in the shrine of Law!

3 As giving room and freedom, as most sweet, pour butter forth and milk,
O Soma, for the Angirasas!

Ṛigveda IX. 55. 1—4. The Ṛishi is Avatsâra. The metre is Gâyatrî.

4 *Vanquisher of thousands!*: or, 'thou who winnest thousands,' i. e. countless spoils or treasures.

Ṛigveda IX. 62. 7—9. The Ṛishi is Jamadagni. The metre is Gâyatrî.

2 *The shrine of Law*: *ṛitasya yonim*: the place of sacrifice. The Ṛigveda has *yonâ vaneshu*, 'Finding thine home in vats of wood.'

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VII.

Agni.

THY glories are, like lightnings from the rainy cloud, visible, Agni, like the comings of the Dawns,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.

2 When, sped and urged by wind, thou spreadest thee abroad, soon piercing through thy food according to thy will,
Thy hosts, who ne'er decayest, eager to consume, like men on chariots, Agni! strive on every side.

3 Agni, the Hotar-priest who fills the assembly full, waker of wisdom, chief controller of the thought—
Thee, yea, none other than thyself, doth man elect priest of the holy offering, great and small, alike.

VIII.

Mitra-Varuṇa.

EVEN far and wide, O Varuṇa and Mitra, doth your help extend:
May I obtain your kind good-will!

2 True Gods, may we completely gain food and a dwelling-place from you:
Ye Mitras, may we be your own!

Ṛigveda X. 91. 5, 7, 8. The Ṛishi is Aruṇa. The metre is Jagatî.

1 *Agni, like the comings of the Dawns:* the Ṛigveda has *chitrâḥ..... ushasâm na ketavaḥ,* 'brilliant like the heralds of the Dawns.'

2 *Hosts:* or 'powers.'

3 *Great and small:* according to Sâyaṇa, 'either accompanied with, or without, libations of Soma juice.'

Ṛigveda V. 70. 1—3. The Ṛishi is Uruchakri. The metre is Gâyatrî.

2 *And a dwelling-place: dhâma cha:* the Ṛigveda has *dhâyase,* 'for our sustenance.' *Mitras:* that is Mitra and Varuṇa. The Ṛigveda has *rudrâ,* 'Rudras,' bright Gods, here and in the following stanza.

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3 Guard us, ye Mitras, with your guards, save us, ye skilled to save: may we
Subdue the Dasyus by ourselves!

IX

Indra.

ARISING in thy might, thy jaws thou shookest, Indra, having drunk
The Soma which the press had shed.

2 Indra, both worlds gave place to thee as thou wast fighting, when thou wast
The slayer of the Dasyu hosts.

3 From Indra have I measured out a song eight-footed with nine parts,
Delicate, strengthening the Law.

X.

Indra-Agni.

INDRA and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice!

Rigveda VIII. 65. 10—12. The Ṛishi is Kurusuti. The metre is Gâyatrî.

1 *Thy jaws thou shookest:* as a sign that the draught was pleasant; a stronger expression for 'thou didst smack thy lips.' *Which the press had shed: chamû sutam:* pressed out in or between the two boards of the press. Or, poured into the bowls.

2 *Gave place: adadetâm:* the Ṛigveda has *akṛipetâm*, 'complained.' *Fighting: spardhamânam:* the Ṛigveda has *krakshamâṇam*, meaning, probably, 'roaring.'

3 *From Indra:* originating in him as subject and inspirer. *Eight-footed with nine parts:* the original hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines of eight feet or syllables each. That is, the metre is octosyllabic (8 × 3), and the triplet contains three stanzas in that metre or nine octosyllabic Pâdas. *Strengthening, the Law: ṛitâvṛidham:* the Ṛigveda has *ṛitaspṛiśam*, 'faithful to the Law,' or 'closely connected with sacrifice.'

Rigveda VI. 60. 7—9. The Ṛishi is Bharadvâja. The metre is Gâyatri.

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2 Come, Indra, Agni, with those teams, desired of many, which ye have,
O heroes, for the worshipper!
3 With those to this libation poured, ye heroes, Indra, Agni, come:
Come ye to drink the Soma-juice!

XI. Soma Pavamâna.

Soma, flow on exceeding bright with loud roar to the reservoirs,
Resting in wooden vats thy home!
2 Let water-winning Somas flow to Indra, Vâyu, Varuṇa,
To Vishṇu and the Marut host!
3 Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold.

XII. Soma Pavamâna.

Pressed out by pressers Soma goes over the fleecy backs of sheep,
Goes even as with a mare in tawny-coloured stream, goes in a sweetly-sounding stream.
2 Down to the water Soma, rich in kine, hath flowed with cows, with cows that have been milked.
They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

Ṛigveda IX. 65. 19—21. The Ṛishi is Bhṛigu or Jamadagni. The metre is Gâyatrî.

2 *Let water-winning Somas flow:* according to the Ṛigveda, 'Soma who wins the waters flows.'

Ṛigveda IX. 107. 8, 9. Ascribed to the Seven Ṛishis. The metre is Bṛihati.

2 *Kine* and *cows* are the milk with which the Soma juice is mixed. *The mixing-vessels: saṃvaraṇâni*, from *saṃvṛi*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyaṇa explains:—'his enjoyable juices go (to the pitcher as waters) to the ocean.'—Wilson.

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XIII. Soma Pavamâna.

O PURIFYING Soma, bring to us the wondrous treasure, meet
For lauds, that is in earth and heaven!
2 Cleansing the lives of men, thou, Steer, bellowing on the sacred grass,
Gold-hued, hast settled in thy home.
3 For ye twain, Indra, Soma, are Lords of heaven's light, Lords of the kine:
Prosper, as mighty ones, our prayers!

XIV. Indra.

BY men hath Indra been advanced, the Vṛitra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!
2 For, hero, thou art like a host, art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest great wealth to him who pours.
3 When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays! Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!

Ṛigveda IX. 19. 1, 3, 2. The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 *Cleansing the lives of men:* the Ṛigveda has *âyushu* instead of *âyûnshi*:—'while cleansed among the living.' *Hast settled:* the verb in the Ṛigveda is in the third person:—'the steer.....hath settled.'

Ṛigveda I. 81. 1—3. Ascribed to Gotama. The metre is Pankti (8 × 5). Stanza 1 is a repetition of I. v. i. 3. 3, and stanza 3 of I. v. i. 3: 6.

2 *Pours:* libations of Soma juice

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XV.

Indra.

THE juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.

2 Craving his touch the dappled kine mingle the Soma with their milk,
The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.

3 With veneration, passing wise, they honour his victorious might.
They follow close his many laws to win them due preëminence, good in their own supremacy.

XVI.

Soma Pavamâna.

STRONG, mountain-born, the stalk hath been pressed in the streams for rapturous joy.
Hawk-like he settles in his home.

2 Fair is the juice beloved of Gods, washed in the waters, pressed by men;
The milch-kine sweeten it with milk.

3 Then, like a steed, have they adorned the inciter for eternal life,
The meath's juice at the festival.

Ṛigveda I. 84. 10—12. The Ṛishi is Gotama. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 3. 1.

2 *Send forth:* the cows, that is, libations of their milk, exalt and strengthen Indra, and incite him to battle with the demons. The meaning of the refrain of this triad is not very clear. Prof. Wilson, following Sâyaṇa, translates it;—'abiding (in their stalls) expectant of his sovereignty.'

Ṛigveda IX. 62. 4—6. The Ṛishi is Jamadagni. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 4. 7.

3 *The inciter: hetâram:* Soma who incites Indra to action. The Ṛigveda has *hetâraḥ*, 'as drivers (deck) a horse.' *Eternal life: amṛitâya:* or, perhaps, for Amrita or ambrosia, to be the food of Gods.

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XVII. Soma Pavamâna.

MAKE high and splendid glory shine hitherward,
Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!

2 Roll onward from the press, O mighty one, effused, as King, supporter of the tribes!
Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil!

XVIII. Soma Pavamâna.

BREATH of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.

2 The place that is concealed hath gained a share of Trita's pressing-stones,
By the seven laws of sacrifice, even that dear place.

Ṛigveda IX. 108. 9, 10. The Ṛishi of stanza 1, which is a repetition of I. vi. ii. 4. 2, is Ûrdhvasadman, and of 2 Kṛitayaśas. The metres are Kakup and Satobṛihatî respectively.

2 *Roll onward from the press:* 'Roll in the two chamû.'—Ludwig. 'Come into the cups.'—Wilson. *Supporter: vahniḥ:* the exact meaning of the word as applied to Soma is somewhat uncertain. I adopt Sâyaṇa's explanation. *Urging our thoughts to win the spoil:* the Ṛigveda has *jinvâ* instead of *jinvan*:—'accomplish the rites for the worshipper who seeks cattle.'—Wilson.

Ṛigveda IX. 102. 1—3 The Ṛishi is Trita Âptya. The metre is Ushṇiḥ. Stanza 1 is a repetition of I. vi. ii. 3. 5.

2 This stanza is almost unintelligible. *The place that is concealed* is apparently heaven, where the celestial sacrificer Trita prepares the divine Soma for Indra. Professor Wilson, following Sâyaṇa, translates:—'When the *Soma* has taken the secret station of the grinding stones (at the sacrifice) of Trita, then with the seven supports of the sacrifice (the priests praise) the conciliating *(Soma)*.' The 'seven supports' are said to be the seven metres. 'In the seven stations.'—M. Müller. *Even that dear place: adha priyam:* literally, 'also dear;' *priyam* might refer to Soma, as Sâyaṇa takes it, but then its regimen is not apparent.

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3 He hath sent forth unto the heights the three, in stream, as Trita's wealth:
He who is passing wise measures his pathways out.

XIX. Soma Pavamâna.

Flow to the filter with thy stream, effused, to win us spoil and wealth,
Soma exceeding rich in meath for Indra, Vishṇu, and the Gods!

2 The hymns that know not guile caress thee, golden-coloured, in the sieve,
As mothers, Pavamâna, lick the new-born calf, as Law commands.

3 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamana, hast assumed thy coat of mail with majesty.

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3 *He hath sent forth:* instead of *airayat* the Ṛigveda has *erayâ*:—'Support, (Soma,) with thy stream Trita's three (oblations); cause the giver of riches (Indra) to come to the sacred songs. The intelligent (praiser) of this (Indra) measures out hymns.' The meaning of the stanza is obscure, both here and in the Ṛigveda; *pṛishṭhesu* and *yojanâ* being ambiguous, the former meaning both 'heights' and 'sacred songs' and the latter 'stages' or 'pathways,' and sometimes 'hymns' which induce the Gods to yoke their horses and come to the sacrifice.

Ṛigveda IX. 100. 6, 7, 9. The Ṛishis are the two Rebhasûnus. The metre is Anushṭup.

1 *To win us spoil and wealth: vâjasâtaye:* the Ṛigveda has *vâjasâtamaḥ*, 'best winner of the spoil.'

2 *The hymns. dhîtayo:* 'the fingers,' according to Sâyaṇa. The Ṛigveda has *mâtaro*, 'mothers,' the maternal waters. *Mothers:* the Ṛigveda has *dhenavaḥ*, 'milch-cows.' *As Law commands:* referring to 'caress thee.' 'At the sacrifice.'—Wilson. 'In the realm of heaven.'—Grassmann.

3 *Thy coat of mail:* thy mantle of milk.

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XX. Soma Pavamâna.

STRONG Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.

He quells malignity and slays the demons, King of the homestead, he who gives us comfort.

2 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter—

Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.

3 He flows, as he is cleansed, to sacred duties, a God bedewing Gods with his own juices.

Indu hath, clothed in powers that suit the season, on the raised fleece engaged the ten swift fingers.

XXI. Agni.

O AGNI, God, we kindle thee, refulgent, wasting not away,

That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!

2 To thee the splendid, Lord of light! bright! wondrous! prince of men! is brought

Oblation with the holy verse, O Agni, bearer of our gifts! Bring food to those who sing thy praise!

Ṛigveda IX. 97. 10—12. The Ṛishi is Manyu. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 5. 8.

3 *Sacred duties: vratâni:* the Ṛigveda has *priyâni*, 'pleasant things,' that is, wealth and other blessings. *Clothed in powers that suit the season:* 'clothed in pleasant radiance according to the season.'—Wilson.

Ṛigveda V. 6. 4, 5, 9. The Ṛishi is Vasuśruta. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 4. 1.

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3 Thou heatest both the ladles in thy mouth, O brilliant prince of men!
So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise!

XXII.

Indra.

SING ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired, who loveth laud.
2 Thou, Indra, art the conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art mighty and All-God.
3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
The Gods, O Indra, strove to win thy friendly love.

XXIII.

Indra.

THIS Soma hath been pressed for thee, O Indra, bold one, mightiest, come!
May Indra-vigour fill thee full, as Sûrya fills mid-air with rays!
2 Slayer of Vṛitra, mount thy car! Thy bay steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward!
3 His pair of tawny coursers bring Indra, resistless in his might,
Hither to Ṛishis' songs of praise and sacrifice performed by men.

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3 *Both the ladles: ubhe darvî:* from which the *ghṛitam* or clarified butter is poured into the fire. The Ṛigveda has *sarpisho*, 'of oil' or 'of butter,' instead of *viṣpate*, 'prince of men.'

Ṛigveda VIII. 87. 1—3. The Ṛishi is Nṛimedha. The metre is Ushṇih. Stanza 1 is a repetition of I. iv. ii. 5. 8.

2 *All-God: viṣvadevaḥ:* 'the lord of all the gods.'—Wilson. 'The universal divinity.'—Stevenson.

Ṛigveda I. 84. 1, 3, 2. The Ṛishi is Gotama. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 6.

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BOOK IV.

CHAPTER I.

I. Soma Pavamâna.

LIGHT of the sacrifice, he pours delicious meath,
most wealthy, father and begetter of the Gods.
He, gladdening, best of cheerers, juice that Indra loves,
enriches with mysterious treasure earth and heaven.

2 The Lord of heaven, the vigorous and far-seeing one,
flows shouting to the beaker with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells,
the Steer made beautiful by rivers and by sheep.

3 As Pavamâna thou flowest before the streams: thou
goest on before the hymn, before the kine.
Thou sharest mighty booty in the van of war:
Soma, well-armed, thou art pressed out by men who press.

II. Soma Pavamâna.

THROUGH our desire of heroes, kine, and horses,
vigorous Soma-drops,
Brilliant and swift, have been effused.

Ṛigveda IX. 86. 10—12. Stanza 1 is ascribed to the Sikata Ṛishis, and 2 and 3 to the Pṛiśnis or Ajas. The metre is Jagatî.

2 *By rivers and by sheep:* by the purifying waters and the woollen filter.

3 *As Pavamâna thou flowest:* or, 'Thou flowest, being purified.' The Ṛigveda has *arshati* instead of *arshasi*:—'In forefront of the rivers Pavamâna flows.' *Thou goest:* the Ṛigveda has *gachchhati*, 'he goes.' In the second line the verbs in the Ṛigveda are in the third person, and instead of *Soma sûyase*, 'Soma, thou art pressed out,' the reading is *pûyate vṛishâ*, 'the steer is purified.'

Ṛigveda IX. 64. 4—6. The Ṛishi is Kaśyapa. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 6.

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2 They, beautified by holy men and purified in both the hands,
Are flowing through the fleecy cloth.

3 These Soma juices shall pour forth all treasures for the worshipper,
From heaven and earth and firmament.

III. Soma Pavamâna.

Flow, Soma, Indu, dear to Gods, swift through the purifying sieve,
And enter Indra in thy strength!

2 As mighty food speed hitherward, Indu, as a most splendid steer:
Sit in thy place as one with power!

3 The well-loved meath was made to flow, the stream of the creative juice:
The Sage drew waters to himself.

4 The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.

5 The lake is brightened in the floods. Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.

6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He gleams and flashes with the Sun.

Ṛigveda IX. 2. 1—10 (the last two stanzas being transposed) The Ṛishi is Medhâtithi. The metre is Gâyatrî. Stanza 6 is a repetition of I. vi. i. 2. 1.

1 *In thy strength: vṛishâ:* or, according to Sâyaṇa's usual explanation, 'raining bliss.' 'Ein Segnender.'—Benfey.

3 *Creative: vedhasaḥ:* or, sapient. *The Sage:* Soma. *Waters:* with which the stalks of the plant are sprinkled and washed.

5 *The lake:* or sea, meaning according to Sâyaṇa, Soma as the container of all liquid.

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7 Songs, Indra, active in their might, are beautified for thee, wherewith
Thou deckest thee for rapturous joy.

8 To thee who givest ample room we pray, to win the wild delight,
That thou mayst have exalted praise.

9 Winner of kine, Indu, art thou, winner of heroes, steeds, and spoil:
Primeval soul of sacrifice.

10 Pour on us, Indu! Indra-strength with a full stream of sweetness, like
Parjanya, sender of the rain!

IV. Soma Pavamâna.

O Soma Pavamâna, be victorious, win us high renown;
And make us better than we are!

2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are!

3 Win skilful strength and mental power! O Soma, drive away our foes;
And make us better than we are!

4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are!

5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are!

---

10 *Indra-strength: indriyam:* great vigour. The Ṛigveda has *indrayuh*, 'as Indra's friend.' *Like Parjanya:* enriching and blessing us as the rain-cloud fertilizes the ground.

Ṛigveda IX. 4. 1—10. The Ṛishi is Hiraṇyastúpa. The metre is Gâyatrî.

1 *Better:* or, happier.

4 *Purifiers:* priests whose business is to purify the Soma juice. *Make thou:* O Soma.

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6 Through thine own mental power and aids long may we look upon the Sun:
Make thou us better than we are!

7 Well-weaponed Soma, pour to us a stream of riches doubly great;
And make us better than we are!

8 As one victorious, unsubdued in battle, pour forth wealth to us;
And make us better than we are!

9 With offerings, Pavamâna! men have strengthened thee as Law commands:
Make thou us better than we are!

10 O Indu, bring us wealth in steeds brilliant and quickening all life;
And make us better than we are!

V. Soma Pavamâna.

Swift runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.

2 The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.

3 We have accepted thousands from Dhvasra's and Purushanti's hands:
Swift runs this giver of delight.

---

9 *As Law commands: vidharmaṇi*:—'for their own upholding.'—Wilson. According to Sâyaṇa 'in the ceremony that confers manifold rewards.'

10 *Quickening all life: viśvâyum*: explained by Sâyaṇa as = *sarvagâminam*: 'all-reaching.'—Wilson.

Ṛigveda IX. 58. 1—4. The Ṛishi is Avatsâra. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 2. 4.

3 *Dhvasra* and *Purushanti* were 'two kings who conferred great wealth on *Taranta* and *Purumîḷha*, two ṛishis of the family of *Vidadaśiva*. See p. XXXIII. of Max Müller's Ṛigveda, Vol. V.'—Professor Cowell's Note in Wilson's Translation.

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4 From whom we have accepted thus thousands and three-times ten besides:
Swift runs this giver of delight.

VI. Soma Pavamâna.

FORTH with his stream who gladdens best these Soma juices have been poured,
Lauded with songs for mighty strength.

2 Thou flowest to enjoy the milk, and bringest valour being cleansed:
Winning the spoil flow hitherward!

3 And, hymned by Jamadagni, let all nourishment that kine supply,
And general praises, flow to us!

VII. Agni.

FOR Jâtavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!

2 We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.
Fulfil our thoughts that we may lengthen out our lives!
Let us not, in thy friendship, Agni, suffer harm!

Rigveda IX. 62. 22—24. The Rishi is Jamadagni. The metre is Gâyatrî.

1 *Strength: ṣavase:* the Rigveda has *ṣravase*, 'fame.'

3 *General praises: parishṭubaḥ:* the meaning of the word here is somewhat uncertain. According to Sâyaṇa *parishṭubaḥ* is an adjective qualifying *ishaḥ*, viands, 'everywhere-praised.' 'In IX. 62, 24, the ishaḥ are called parishṭûbaḥ, which seems to mean something like parisrut, i. e. standing round about.'—Max Müller, *Vedic Hymns*, Part I., p. 394.

Rigveda I. 94. 1, 4, 3. The Rishi is Kutsa. The metre is Jagatî. Stanza 1 is a repetition of I. i. ii. 2. 4.

2 *Reminding:* or, exciting.

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3 May we have power to kindle thee! Fulfil our prayers!
In thee the Gods eat the presented sacrifice.
Bring hither the Âdityas, for we long for them!
Let us not, in thy friendship, Agni, suffer harm!

VIII. Mitra, Varuṇa, Aryaman.

Soon as the Sun hath risen I sing to you, to Mitra, Varuṇa,
And Aryaman who slays the foe.
2 With wealth of gold may this my song bring unmolested might; may this,
Sages! obtain the sacrifice!
3 May we be thine, God Varuṇa, and with our princes, Mitra, thine:
May we gain food and heavenly light!

IX. Indra.

Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
2 Of which the world shall know forthwith as given by thee abundantly:
Bring us the wealth for which we long:

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3 *The Âdityas:* the sons of Aditi; seven deities of the heavenly sphere, of whom Varuṇa is the chief. All the Gods, according to Sâyaṇa.

Ṛigveda VII. 66. 7—9. The Ṛishi is Vasishṭha. The metre is Gâyatrî.

2 *Sages!: víprâ* must either be taken, with Sâyaṇa, in spite of the accent, as a vocative, or, with Ludwig, as a shorter form of *viprâṇâm*, Obtain the sages' sacrifice. The meaning is not clear. 'May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'—Wilson.

Ṛigveda VIII. 45. 40, 42, 41. The Ṛishi is Triśoka. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 4. 10, and stanza 3 of I. iii. i. 2. 4.

2 *The world.....forthwith: viśvam-ânushak:* the Ṛigveda has *viśvamânushaḥ*, 'the whole community of men.'

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2 O Indra, that which is concealed in strong firm place precipitous :
Bring us the wealth for which we long!

X.

Indra-Agni.

YEA, ye are priests of sacrifice, winners in war and holy works :
Indra and Agni, mark this well!

2 Bountiful, riders on the car, slayers of Vṛitra, unsubdued,
Indra and Agni, mark this well!

3 The men with pressing-stones have pressed this meath of yours which gives delight :
Indra and Agni, mark this well!

XI.

Soma Pavamâna.

FOR Indra girt by Maruts, flow, thou Indu, very rich in meath,
To seat thee in the place of song!

2 Sages who know the lore of speech deck thee, the strong sustainer, well :
Men make thee bright and beautiful.

3 Let Mitra, Varuṇa, Aryaman drink Pavamâna's juice, yea, thine :
Sage! let the Maruts drink thereof!

Ṛigveda VIII. 38. 1—3. The Ṛishi is Ṣyâvâṣva. The metre is Gâyatri.

1 *Mark this well: tasya bodhatam:* 'hear (the praise) of this (thy worshipper).'—Wilson.

2 *Bountiful: toṣâsâ:* according to Sâyaṇa, 'destroyers (of foes).'

Ṛigveda IX. 64. 22—24 The Ṛishi is Kaṣyapa. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 6.

2 *The strong sustainer: dharṇasim:* the Ṛigveda has *vedhasaḥ*:—'Controlling priests and sages skilled in lore of speech adorn thee well.'

3 *Sage:* O wise Soma.

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XII. Soma Pavamâna.

DEFT-HANDED! thou when purified liftest thy voice amid the sea.
Thou, Pavamâna, makest riches flow to us, yellow, abundant, much-desired.

2 Made pure, as Pavamâna, in the sheep's long wool, the Steer hath bellowed in the vat.
Thou flowest, Soma Pavamâna! balmed with milk unto the meeting-place of Gods.

XIII Soma Pavamâna.

HIM here, the offspring of the sea, the ten swift fingers beautify:
With the Âdityas is he seen..

2 With Indra and with Vâyu he, effused, flows onward with the beams
Of Sûrya to the cleansing sieve.

3 Flow rich in sweets and lovely for our Bhaga, Vâyu, Pûshan, fair
For Mitra and for Varuna!

XIV. Indra.

WITH Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice!

Rigveda IX. 107. 21, 22. Ascribed to the Seven Ṛishis. The metre is Prâgâtha. Stanza 1 is a repetition of I. vi. i. 3. 7.

2 *The meeting-place:* meaning the vessels appropriated to the libations which are to be offered to the several deities.

Rigveda IX. 61. 7—9. The Rishi is Amahîyu. The metre is Gâyatri.

1 *Offspring of the sea: sindhumâtaram:* whose mother is Sindhu, the river or the sea, that is, in this place, the waters or ocean of the air. *With the Âdityas:* that is, he is regarded as one of the Âdityas.

Rigveda I. 30. 13—15. The Ṛishi is Ṣunaḥṣepa. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 1. 9

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2 Like thee, thyself, for singers yoked, thou movest, as it were, besought,
Bold one, the axle of the car,

3 That, Śatakratu, thou, to serve and please thy praisers, as it were,
Stirrest the axle with thy strength.

XV. Indra.

As a good cow to him who milks, we call the doer of good deeds
To our assistance day by day.

2 Come thou to our libations, drink of Soma, Soma-drinker! yea,
The rich one's rapture giveth kine.

3 So may we be acquainted with thine innermost benevolence:
Neglect us not; come hitherward!

---

2 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. I adopt Professor Ludwig's explanation. The expression, movest, or stirrest, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer. *Like thee:* with all thy usual power. *Thyself:* by thine own exertion. *Yoked: yuktah:* harnessed to the car-pole. The Rigveda has *âptah*:—'the singers' friend.'

Rigveda I. 4. 1—3. The Rishi is Madhuchchhandas. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 2. 6.

1 *The doer of good deeds:* Indra.

2 *The rich one's rapture giveth kine:* Indra, when exhilarated by draughts of Soma juice bestows liberal gifts of cattle on his worshippers.

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XVI. Indra.

As, like the Morning, thou hast filled O Indra, both the earth and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessèd mother gave thee life.

2 Thou bearest in thine hand a lance like a long hook, great counsellor.
As with his foremost foot a goat, draw down the branch, O Maghavan. The Goddess mother brought thee forth, the blessèd mother gave thee life.

3 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess mother brought thee forth, the blessèd mother gave thee life.

XVII. Soma Pavamâna.

Soma, the dweller on the hills, effused, hath flowed into the sieve.
All-bounteous art thou in carouse.

2 Thou art a holy bard, a Sage; the meath is offspring of thy sap:
All-bounteous art thou in carouse.

3 All deities of one accord have come that they may drink of thee:
All-bounteous art thou in carouse.

Rigveda X. 134. 1, 5, 2. The Rishi is Mândhâtar. The metre is Mahâpankti (8 × 6).

1 *The Goddess mother:* Aditi.

2 *Like a long hook:* thou winnest the distant prize with thy spear as a man seizes something near him with a hook. *The branch:* that is loaded with fruit for us.

Rigveda IX. 18. 1—3. The Rishi is Asita or Devala. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 9.

1 *Dweller on the hills: girishṭhâ:* 'pressed between the stones.'—Wilson.

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XVIII. Soma Pavamâna.

EFFUSED is he who brings good things, who brings us store of wealth, and sweet refreshing food,
Soma who brings us quiet homes :
2 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa, and Indra for our great defence.

XIX. Soma Pavamâna.

FRIENDS, hymn your Lord who makes him pure for rapturous carouse : let them
Sweeten him, as a child, with lauds and sacred gifts !
2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the god-delighting juice.
3 Effectual help to power is he, he is a banquet for the troop,
He who hath been effused, more rich in meath, for Gods.

XX. Soma Pavamâna.

FOR us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the light.

Ṛigveda IX. 108. 13, 14. The Ṛishi of 1 is Ṛiṇañchaya, and the metre Gâyatrî Yavamadhyâ ; of 2 the Ṛishi is Ṣakti, and the metre Satobṛihatî. Stanza 1 is a repetition of I. vi. ii. 4. 5.

Ṛigveda IX. 105. 1—3. Ascribed to Parvata and Nârada. The metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 4.

3 *The troop :* the host of Maruts, the banded Storm-Gods. *More rich in meath :* the Ṛigveda has the superlative *madhumattamaḥ*.

Ṛigveda IX. 101. 10, 12, 11. The Ṛishi is Manu Sâmvaraṇa. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. ii. 1. 4

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2 These Soma juices, skilled in song, purified, blent with milk and curd,
Hastening on and firmly set in oil resemble beauteous suns.
3 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.

XXI. Soma Pavamâna.

Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
2 Flow on for us with this purification to the famed ford of thee whose due is glory!
May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures!
3 Eagerly do we pray for those two exploits, at the blue lake and Pṛiṣana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

Ṛigveda IX. 97. 52—54. The Ṛishi is Kutsa. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 5. 9.

2 *To the famed ford:* meaning, according to Benfey, the fleece over which the Soma passes before it drops into the reservoir. Or, possibly, as Professor Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

3 The first line is conjecturally translated after Professor Ludwig who takes *vṛishanâma* (the Ṛigveda reading instead of *vṛiśa nâma*) as a verb, and *Pṛiṣana* as the name of a place. Sâyaṇa's elaborate explanation is different: 'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand to hand fight.'—Wilson. Here Sâyaṇa explains *mâṇśchatve* (at the blue lake?) by 'in battle with horses. and *pṛiṣane* (at Pṛiṣana?) by 'in close or hand to hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

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XXII. Agni.

O Agni, be our nearest friend, yea, our protector and our kind deliverer!

2 As gracious Agni, famed for treasures, come, and, most resplendent, give us store of wealth!

3 To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII. Indra.

May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!

2 Our sacrifice, our bodies, and our offspring, let Indra with the Âdityas form and finish!

3 With the Âdityas, with the band of Maruts, let Indra send us medicines to heal us!

XXIV Indra.

Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

CHAPTER II.

I. Soma Pavamâna.

The God declares the deities' generations, like Uṣanâ, proclaiming lofty wisdom.

With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.

Ṛigveda V. 24. 1, 2, 4. Ascribed to the Gaupâyanas, or Laupâyanas. The metre is Virâj. Stanza 1 is a repetition of I. v. ii. 2. 2.

Ṛigveda X. 157. 1, 2, 3. The Ṛishi is Bhuvana, or Sâdhana. The metre is Dvipadâ-trishṭup or Trishṭup in half-stanzas. Stanza 1 is a repetition of I. v. ii. 2. 6.

This stanza, from I. v. ii. i. 10, is not found in the Ṛigveda. The beginning only, *pra vo 'rchopa*, is repeated in the text.

Stanzas 1—3, Ṛigveda IX. 97. 7—9. Ascribed to Indrapramati Vâsishṭha. The metre is Trishṭup. Stanzas 4—12, Ṛigveda IX. 10, 1—9. Ascribed to Asita or Devala. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 4. 2.

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2 The swans, the Vṛishagaṇas from anear us, restless, have brought their clamour to our dwelling—
Friends, come to Pavamâna, meet for praises—and sound in concert their resistless music.

3 He takes the swiftness of the great Far-strider: cows low as 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.

4 Like cars that thunder on their way, like coursers eager for renown,
Have Soma drops flowed forth for wealth.

5 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.

6 The Somas deck themselves with milk as kings are graced with eulogies,
And, with seven priests, the sacrifice.

7 Pressed for the gladdening draught the drops flow forth abundantly with song,
Flow with the stream of savoury juice.

8 Winning Vivasvân's glory and speeding the light of Dawn, the suns
Pass through the openings of the cloth.

---

2 *The swans:* the singers, descendants of the Ṛishi Vṛishagaṇa. *Restless.....clamour:* the Ṛigveda has *tṛipalam manyum* instead of *tṛipalâ vagnum*:—'have brought their restless spirit.'

3 *The swiftness of the great Far-strider:* the rapid motion of the Sun. *Cows low as 'twere:* Sâyaṇa explains *gâvaḥ*, cows, by *anye gantâraḥ*, 'other goers,' takes *na* as a negative, and derives *mimate* from *mâ*, to measure, instead of from *mâ*, to bleat or low:—'other goers cannot overtake him (though he is) moving easily.'—Wilson. The *cows* are, probably, the cows that supply the sacrificial milk, or the milk itself. *He with the sharpened horns:* Soma as the Moon. He is the silvery light by night and the golden-coloured juice by day.

6 *Seven priests:* priests of six different orders or classes, together with the institutor of the ceremony, officiating at the Soma-sacrifice.

8 *The suns:* bright and powerful Soma juices which bring the light of Ushas or Dawn and Vivasvân or the radiant morning sun.

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9 The singing-men of ancient time open the doors of sacred songs—
The men who bring the mighty one.
10 In close society have come the priests, the sevenfold brotherhood,
Filling the station of the One.
11 He makes us kin with Gods, he joins the Sun, for seeing, with mine eye;
I milk the Sage's offspring forth.
12 The Sun beholdeth with his eye the heaven's dear quarter which the priests
Have set within the sacred cell.

---

9 *Who bring: harasaḥ. The mighty one:* Soma. The Ṛigveda has *harase*, 'for the acceptance of the mighty one.'

10 *The One:* Soma.

11 *He makes us kin with Gods: nâbhâ nâbhim na â dadhe:* I follow Professor Pischel's interpretation of this difficult passage. 'Soma unites our navel with the navel of the Gods.....that is, he brings us into union with the Gods in heaven.'—*Vedische Studien*, I. p. 69. 'I take into my navel the navel of the sacrifice [the Soma].'—Wilson. 'He [Soma] as kinsman has brought us a kinsman [Sûrya].'—Ludwig. *The Sun, for seeing, with mine eye:* or, 'so that mine eye may see the Sun.' The Ṛigveda has *chakshuṣ chit sûrye sachâ*, 'even with the Sun (unites) our eye.' *The Sage's offspring:* a periphrasis for the Sage himself, that is, the Soma.

12 This stanza is very obscure. I have adopted Benfey's explanation who 'here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *droṇakalaṣa* or large Soma-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed.....Sâyaṇa seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart].'—Prof. Cowell, in Wilson's Translation of the Ṛig-veda Sanhitâ.

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II. Soma Pavamâna.

FORTH on their way the glorious drops have flowed for maintenance of Law,
Knowing what suits this worshipper.

2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.

3 About the holy place the Steer, true, guileless, noblest, hath sent forth
Continuous voices in the wood.

4 When the Sage, purging manly deeds and lofty wisdom, flows around,
The Strong would win the light of heaven.

5 When purified, he sits enthroned as King over the warring clans,
What time the sages speed him on.

6 Most dear, gold-coloured, in the fleece he sinks, and settles in the wood:
The singer is besieged with song.

7 He goes to Indra, Vâyu, and the Aṣvins with the rapturous joy,
To whomsoe'er his power delights.

Stanzas 1—9, Ṛigveda IX. 7. 1—9. Ascribed to Asita or Devala. Stanzas 10—12, Ṛigveda IX. 65. 28—30. Ascribed to Bhṛigu, or Jamadagni. The metre is Gâyatrî throughout the hymn. Stanza 10 is a repetition of I. vi. i. 2. 2.

1 *Worshipper:* or, 'sacrifice,' as Sâyaṇa explains: *asya* has no substantive expressed.

3 *In the wood: vane*: according to Sâyaṇa, 'in the water.' The stanza is very difficult, and I am unable to offer a satisfactory translation.

4 *Purging manly deeds:* according to the Ṛigveda, 'clothed in manly strength.' *The Strong:* the mighty Indra.—Sâyaṇa.

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8 The waves of pleasant Soma flow to Bhaga, Mitra, Varuṇa,
Well knowing, through his mighty powers.
9 Gain for us, O ye Heaven and Earth, riches of meath to win us strength:
Gain for us treasures and renown.
10 We choose to-day that chariot-steed of thine, the strong, that brings us bliss,
The guardian, the desire of all;
11 The excellent, the gladdener, the Sage with heart that understands,
The guardian, the desire of all;
12 Who for ourselves, O thou most wise, is wealth and fair intelligence,
The guardian, the desire of all.

III.

Agni.

Agni Vaiṣvânara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
2 To thee, immortal! when to life thou springest all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaiṣvânara! when thou shonest from thy parents.

---

8 *Well knowing:* that is, the waves or streams which, through the power of Soma, know the way they should go. 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

10 *That chariot-steed of thine:* meaning the flowing Soma itself.

Ṛigveda VI. 7. 1, 4, 2. Ascribed to Bharadvâja. The metre is Trishṭup. Stanza 1 is a repetition of I. i. ii. 2. 5.

2 *Were made immortal:* Agni alone, it is said, was originally immortal, and the other Gods obtained immortality through him. Cf. Ṛigveda V. 3. 4.

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3 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaiśvânara, conveyer of oblations, ensign of worship, have the Gods engendered.

IV. Mitra-Varuṇa.

SING forth unto your Varuṇa and Mitra with a song inspired:
They, mighty Lords, are lofty law.
2 Full springs of fatness, sovran Kings, Mitra and Varuṇa, the twain,
Gods glorified among the Gods.
3 So help ye us to riches, great celestial and terrestrial wealth!
Vast is your sway among the Gods.

V. Indra.

O INDRA marvellously bright, come, these libations long for thee,
Thus by fine fingers purified!
2 Urged by the holy singer, sped by song, come nigh, O Indra, to
The sacrificing suppliant's prayers!
3 Approach, O Indra, hasting thee, Lord of bay horses, to our prayers:
In our libation take delight!

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3 *Mid-point of sacrifices:* 'the bond of sacrifices.'—Wilson. Agni or fire is essential in all sacrifices.

Ṛigveda V. 68. 1, 2, 3. Ascribed to Râtahavya. The metre is Gâyatrî.

1 *They, mighty Lords, are lofty law:* '(Come) mighty deities, to the great sacrifice.'—Wilson.

2 *Full springs of fatness:* originators of fertilizing rain; or *ghṛitayoni* may mean dwelling with *ghṛita*, clarified butter or oil used in sacrifice.

Ṛigveda I. 3. 4—6. The Ṛishi is Madhuchchhandas. The metre is Gâyatrî.

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VI. Indra-Agni.

GLORIFY him who compasses all forests with his glowing flame,
And leaves them blackened by his tongue.
2 He who gains Indra's grace by fire enkindled, finds an easy way
Over the floods to splendid wealth.
3 Give us, ye twain, swift steeds to bring Indra and Agni, and bestow
Abundant food with wealth on us.

VII. Soma Pavamâna.

INDU hath started forth for Indra's settled place, and slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
2 Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.
Singers have hymned the golden-coloured as he sports, and milch-kine have come near to meet him with their milk.

Ṛigveda VI. 60. 10—12. The Ṛishi is Bharadvâja. The metre is Gâyatrî.

1 *Glorify:* or, Supplicate; addressed to the *Stotar* or praise-singer. *Him:* Agni

2 *By fire enkindled:* at the fire into which he pours his oblations. *Floods:* a metaphorical expression for the troubles and difficulties that bar his way. Sâyaṇa explains the stanza differently, taking the genitive *indrasya* as = the dative *indrâya*:—'He who throws into the shining divinity propitious offerings for Indra, will receive from him pleasant preserving rains for the production of glorious crops of corn.' —Stevenson.

3 *Indra and Agni:* that is, you, the deities who are addressed

---

Ṛigveda IX. 86. 16—18. Ascribed to the Sikatas. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 4.

2 *Into the hall enclosed for sacrifice: samvaraṇeshu:* the Ṛigveda has *samvasaneshu*:—'into the places where the people meet.'

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3 O Soma, Indu, while they cleanse thee, with thy wave pour on us plentiful accumulated food,
Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and meath.

VIII. Indra.

No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might;
2 The powerful conqueror, invincible in war, him at whose birth the mighty ones,
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

IX. Soma Pavamâna.

Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites!
2 Loose him who bringeth household wealth, even as a calf with mother kine,
Him who hath double strength, strong, god-delighting juice!

---

3 *Thrice a day:* at the three appointed sacrifices.

Rigveda VIII. 59. 3, 4. The Rishi is Puruhanman. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 1. 1.

2 *The kine who spread afar:* a metaphorical expression for heaven and earth.

Heavens, earths: a threefold division of heaven and earth is frequently spoken of in the Rigveda.

Rigveda IX. 104. 1—3. The Rishis are Parvata and Nârada. The metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 3.

2 'Associate him the support of the mansion with the maternal (waters) as the calf (with the mother).'—Wilson. *Double strength:* celestial and terrestrial.

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3 Purify him who gives us power, most blissful one, that he may be
A banquet for the troop, Mitra, and Varuṇa!

X. Soma Pavamâna.

THE Strong hath flowed forth in a thousand streams, flowed through the filter and the sheep's long wool.

2 With ceaseless genial flow the Strong hath run, purified by the waters, blent with milk.

3 Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat!

XI. Soma Pavamâna.

THE Soma juices which have been expressed afar or near at hand
Or there on Ṣaryaṇâvân's bank,

2 Those pressed among Ârjîkas, pressed among the active, in men's homes,
Or pressed among the Fivefold Tribes—

3 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength!

---

3 *The troop:* the host of Maruts.

Ṛigveda IX. 109. 16—18. Ascribed to the Agnayo Dhishṇyâḥ, sacrificial Agnis or fires. The metre is Dvipadâ Virâj.

3 *Throat: kukshâ:* Latin, coxas; literally, two cavities of the abdomen.

Ṛigveda IX. 65. 22—24. The Ṛishi is Bhṛigu, or Jamadagni. The metre is Gâyatrî.

1 *Ṣaryaṇâvân's bank:* in Kurukshetra.

2 *Ârjîkas:* apparently a non-Âryan people inhabiting a country near Kurukshetra. *In men's homes: madhye pastyânâm:* or, among the Pastyas, who may have been a neighbouring people.

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XII. Agni.

MAY Vatsa draw thy mind away even from thy loftiest dwelling-place!
Agni, I yearn for thee with song.

2 Thou art alike in many a place: through all the regions thou art Lord.
In fray and fight we call on thee.

3 When we are seeking spoil we call Agni to help us in the strife,
Giver of wondrous gifts in war.

XIII. Indra.

O INDRA, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war!

2 For, gracious Satakratu, thou hast ever been a mother and a sire to us,
So now for bliss we pray to thee.

3 To thee, strong! much-invoked! who showest forth thy strength, made very mighty! do I speak:
So grant thou us heroic power!

XIV. Indra.

STONE-DARTING Indra, wondrous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!

Ṛigveda VIII. 11. 7—9. The Ṛishi is Vatsa. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 1. 8.

2 *Regions: diśaḥ:* the Ṛigveda has *viśaḥ*, clans, or people.

Ṛigveda VIII. 87. 10—12. The Ṛishi is Nṛimedha. The metre is Kakup in stanzas 1 and 2, and Pura-ushṇiḥ in 3. Stanza 1 is a repetition of I. v. i. 2. 7.

Ṛigveda V. 39. 1—3. The Ṛishi is Atri. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 4

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2 Bring what thou deemest worth the wish, O Indra, that which is in heaven!
So may we know thee as thou art, a giver boundless in thy gifts!

3 Thy lofty spirit famed in all the regions as appeasable,—
With this thou rendest even things firm, Stone-darter! so to win thee strength.

---

3 *In all the regions: dikshu:* the Ṛigveda has *ditsu*, 'willing to give,' agreeing with *manas*, spirit. *Thou rendest:* or, rend thou.

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BOOK V.

CHAPTER I

I. Soma Pavamâna.

The Maruts with their troop adorn and brighten,
even at his birth, the Sage, the lovely infant.
By songs a poet, and a Sage by wisdom, Soma goes
singing through the cleansing filter.

2 Light-winner, Ṛishi-minded, Ṛishi-maker, hymned in
a thousand hymns, leader of sages,
Eager to gain his third form, mighty, Soma is, like
Virâj, resplendent as a singer.

3 Hawk seated in the press, bird wide-extended, the
banner seeking kine and wielding weapons,
Uniting with the sea, the wave of waters, the mighty
tells his fourth form and declares it.

Ṛigveda IX. 96. 17—19. The Ṛishi is Pratardana. The metre is Trishṭup.

1 *The Maruts:* meaning, perhaps, the priests.

2 *Ṛishi-maker:* giver of inspiration. *His third form:* the form *(dhâma)* that he wears in heaven; 'the third region (heaven).'—Wilson. *Virâj:* splendid or most illustrious Indra.—Sâyaṇa.

3 *The banner: drapsaḥ:* usually meaning a drop or spark. See Ṛigveda IV. 13. 2. *The sea:* the ocean of air; the firmament. *The wave of waters:* the source from which the rain comes. *His fourth form:* his form as the Moon which is also called Soma. According to Sâyaṇa, the region of the moon which is said to be above that of the sun.

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II. Soma Pavamâna.

Obeying Indra's dear desire these Soma juices have flowed forth
Increasing his heroic might.

2 Laid in the press and flowing pure to Vâyu and the Aṣvins, may
These give us great heroic strength.

3 Soma, as thou art purified, incite to bounty Indra's heart,
To seat him in the shrine of Gods!

4 The ten swift fingers deck thee forth, seven ministers impel thèe on:
The sages have rejoiced in thee.

5 When through the filter thou art poured we clothe thee with a robe of milk
To be a rapturous feast for Gods.

6 When purified within the jars, Soma bright-red and golden-hued
Hath veiled him in a milky dress.

7 Flow onward to our wealthy lords. Drive all our enemies away.
O Indu pass into thy friend!

8 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee and progeny and food!

9 Send down the rain from heaven and make splendour upon the earth! Give us,
O Soma, victory in war!

Rigveda IX. 8. 1—9. The Rishi is Asita or Devala. The metre is Gâyatri.

Of Gods: the Rigveda has *ritasya*, 'of Law' or 'sacrifice,' instead of *devânâm*.

7 *Thy friend:* Indra.

8 This and the following stanza are transposed in the Rigveda.

9 *Make splendour upon the earth:* cover the earth with corn. Stevenson.

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III. Soma Pavamâna.

POURED through the fleece in thousand streams purified Soma floweth to
Indra's and Vâyu's meeting-place.

2 Sing forth, ye men who long for help, to Pavamâna, to the Sage
Effused to entertain the Gods!

3 The Soma drops with thousand powers are purified to win us strength,
Hymned to become the feast of Gods.

4 Yea, as thou flowest bring great store of food that we may win us strength:
Indu, bring splendid manly might!

5 Like coursers by their drivers urged, they were poured forth, to win us strength,
Swift through the woollen straining-cloth.

6 May they in flowing give us wealth in thousands, and heroic power,—
These godlike Soma drops effused!

7 The roaring Soma drops flow on, like milch-kine lowing to their calves:
They have run forth from both the hands.

8 Beloved by Indra, bringing joy, roaring as thou art purified,
Drive all our enemies away.

Rigveda IX. 13. 1—9. The Rishi is Asita or Devala. The metre is Gâyatrî

1 *Meeting-place: nishkṛitam:* the vessel prepared to hold libations intended for the Gods mentioned.

3 *To win us strength: vâjasâtaye:* 'for the attainment of food.'—Wilson. So Sâyaṇa in stanzas 3 and 4; but in 6 the word is explained by *saṅgrâmâya*, to battle,' in the first clause where he inserts it after *hiyânâḥ*, 'urged,' and by *annalâbhâya*, 'for the attainment of food,' in the second clause.

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9 As Pavamânas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

IV. Soma Pavamâna.

THE Soma drops, exceeding rich in sweets, to Indra have been poured,
Shed with the stream of sacrifice.

2 Sages have called to Indra, like cows, milch-kine, lowing to their calves,
Called him to drink the Soma juice.

3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wild cow's hide.

4 Far-sighted Soma, Sage and bard, is worshipped in the central point
Of heaven, the straining-cloth of wool.

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9 *Pavamânas:* Soma juices undergoing the process of purification.

Ṛigveda IX. 12. 1—9. The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *With the stream: dhârayâ:* the Ṛigveda has *sâdane,* 'in the seat.'

3 *In the stream's wave:* in the water with which the stalks are sprinkled. *Upon a wild cow's hide:* this is Benfey's interpretation of *gaurî adhi;* and it is corroborated by *gor adhi tvachi,* on the skin of the ox or cow, of Ṛigveda IX. 101. 11. The *gaurî* is the female of the *gaura* (Bos Gaurus), a kind of buffalo. The skin was spread on the ground to catch superfluous drops of juice. Sâyaṇa's interpretation is different: 'to a chant in the middle tone.'—Wilson.

4 *In the central point of heaven: divo nâbhâ: div* or *dyuloka* is sometimes identified by the Scholiast with the *droṇakalaśa,* the reservoir or large Soma-trough (cf. II. iv. ii. 1. 12), and the word seems to have this meaning here. Professor Ludwig takes *nâbhâ* as a nominative:—'The kinsman of heaven Vichakshaṇa [the far-seeing Soma] is exalted in the sheep's sieve.'

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5 In close embracement Indu holds Soma when poured within the jars
And on the purifying sieve.

6 Indu sends forth a voice on high, up in the region of the sea,
Stirring the cask that drops with meath.

7 The tree whose praises never fail dwells in the stream of holy milk,
Urged onward by its human friend.

8 O Pavamâna, bring us wealth bright with a thousand splendours; yea,
O Indu, give us ready help!

9 Sage, poet, poured with all his stream, Soma is driven, far away,
To the dear places of the sky.

---

5 *Indu holds Soma:* the deity being regarded as distinct from the plant. Professor Ludwig suggests that Indu may be the Moon, upon whose phases the time of important liturgical ceremonies depends.

6 *Of the sea:* of air. *The cask that drops with meath:* the cloud that sends the balmy rain.

7 The Ṛigveda has *dhînâm antaḥ sabardughaḥ* instead of *dhenâm antaḥ sabardughâm*, and *yugâ* instead of *yujâ*:—'The tree whose praises never fail yields heavenly milk among our hymns, Urging men's generations on;' men's generations meaning, according to Sâyaṇa, sacrificial seasons. *The tree:* Soma.

8 This stanza and the following are transposed in the Ṛigveda.

9 The Ṛigveda differs:—'The wise one, with the sage's stream, Soma, impelled to speed, flows on.' *Dear places:* the text has *priyâ*, dear, in the neuter plural without a substantive, and 'things' or treasures' may be understood. The Ṛigveda has *padâ*, 'places' or 'stations.'

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V.

Soma Pavamâna.

Loud as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point!

2 At thine effusion upward rise three voices fresh and strong, when thou
Flowest upon the fleecy ridge.

3 On to the fleece they urge with stones the dear, the golden-coloured one,
Even Pavamâna dropping meath..

4 Flow with thy current to the sieve, O Sage, best giver of delight,
To seat thee in the shrine of song!

5 Best giver of delight, flow on anointed with the milk for balm,
And enter into Indra's throat!

Ṛigveda IX. 50. 1—5. The Ṛishi is Uchathya. The metre is Gâyatri.

1 *Urge on thine arrow's sharpened point: vâṇasya chodayâ pavim:* apparently a bold metaphorical expression for, Make a noise like that of a discharged arrow. 'Emit thy sound like that of a (rushing) arrow.'—Wilson. Or *vâṇasya* may mean, of (thy) reed, pipe, flute, or similar musical instrument, and Sâyaṇa explains *pavim* by *śabdam*. Benfey accordingly translates:—'Erhebe deiner Flöte Schall,' Lift up the music of thy flute.

2 *Three voices fresh and strong:* 'the three voices of the worshipper.'—Wilson. According to Sâyaṇa, praises from the three Vedas. Three different tones of voice may be intended. *The fleecy ridge:* the elevated woollen filter or straining-cloth.

4 *Of song: arkasya: archanîyasyendrasya,* 'of the adorable Indra, according to Sâyaṇa. *Arka* in the Ṛigveda means (1) song of praise, hymn (2) singer (3) splendour (4) the Sun.

5 *Throat: jaṭharam:* literally, stomach.

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VI. Soma Pavamâna.

Flow onward, Indu, with this food for him who in thy wild delights
Battered the nine-and-ninety down,

2 Smote swiftly forts, and Ṣambara, then Yadu and that Turvaṣa,
For pious Divodâsa's sake!

3 Finder of horses, pour on us horses and wealth in kine and gold,
And, Indu, food in boundless store!

VII. Soma Pavamâna.

Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's settled place.

2 O Pavamâna, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame!

3 A hundred obstacles have ne'er checked thee when fain to give thy boons,
When, being cleansed, thou combatest.

Ṛigveda IX. 61. 1—3. The Ṛishi is Amahîyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 1. 9.

2 *Ṣambara:* one of the demons who withhold the rain. *Yadu and ..... Turvaṣa:* ancient heroes, eponymi of two of the Five Tribes, frequently mentioned together in the Ṛigveda. *Divodâsa:* called also Atithigva, a pious and liberal prince protected and favoured by Indra.

3 *In boundless store: sahasriṇîḥ:* literally, in thousands.

Ṛigveda IX. 61. 25—27. The Ṛishi is Amahîyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 2. 14.

2 *O Indu, grant heroic fame:* or, 'Indu, grant fame with manly sons.'

3 *Obstacles:* or, enemies, according to Sâyaṇa. *Thou combatest: makhasyase:* according to Sâyaṇa, 'thou wishest to give us wealth.'

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VIII.

Soma Pavamâna.

Flow onward with that stream wherewith thou gavest splendour to the Sun,
Speeding the waters kind to man!

2 He, Pavamâna, high o'er man, yoked the Sun's courser Etaṣa
To travel through the realm of air.

3 Yea, those bay steeds he harnessed to the chariot that the Sun might come:
Indu, he said, is Indra's self.

IX.

Agni.

Associate with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the holy, flame-crowned and fed with oil, the purifier!

2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.

Ṛigveda IX. 63. 7—9. The Ṛishi is Nidhruvi. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 1. 7.

2 *Etaṣa:* the horse, or one of the horses, of the Sun; especially, it seems, the horse who, during the night, draws back the chariot of the Sun from the west to the east.

3 *Bay steeds:* the Ṛigveda has *daṣa*:—'those ten bays.'

Ṛigveda VII. 3. 1—3. The Ṛishi is Vasishṭha. The metre is Gâyatrî.

1 *Associate:* addressed to the officiating priests; *sajoshâḥ* appears to be a shortened form of *sajoshasaḥ*, the nominative plural. Sâyaṇa explains it as an accusative standing for *sajoshasam* and qualifying *agnim*.

2 *From the great enclosure:* 'from the vast enclosing (forest).'—Wilson. Others understand it as the enclosure in which the horse is confined.

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3 From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest:
Agni, thou speedest to the Gods as envoy.

X. Indra.

We make this Indra very strong to strike the mighty Vṛitra dead:
A vigorous hero shall he be.

2 This Indra, made for giving gifts, is stablished, mightiest, in strength,
Bright, meet for Soma, famed in song.

3 By song, as 'twere, the powerful bolt which none may parry, was prepared:
Strong and invincible he grew.

XI. Soma Pavamâna.

Adhvaryu, to the filter lead the Soma juice expressed with stones:
Make thou it pure for Indra's drink!

2 These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamâna's flowing meath.

3 Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets!

---

3 *As ruddy smoke thou mountest:* the Ṛigveda has *eti* instead of *eshi*:—'thy ruddy smoke ascendeth.'

Ṛigveda VIII. 82. 7—9. The Ṛishi is Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 3. 5.

2 *Stablished:* or *hitaḥ* may mean kind, gracious. *In strength: bale:* 'in the powerful Soma,' according to Sâyaṇa. The Ṛigveda has *made*, 'in the feast.'

3 *He:* Indra.

Ṛigveda IX. 51. 1, 3, 2. The Ṛishi is Uchathya. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 2. 3.

1 *Adhvaryu:* O ministering priest.

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XII. Soma Pavamâna.

On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy,
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.

2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us through this our prayer!

XIII. Indra.

Though, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Ânava and Turvaṣa, brave champion! urged by men to come.

2 Or, Indra, when with Ruma, Ruṣama, Ṣyâvaka, and Kṛipa thou rejoicest thee,
Still do the Kaṇvas, bringing prayer, with hymns of praise, O Indra, draw thee hither: come!

Ṛigveda IX. 76. 1—3. The Ṛishi is Kavi. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 5.

3 *Make both worlds stream:* make heaven and earth pour out their gifts.

Ṛigveda VIII. 4. 1, 2. The Ṛishi is Devâtithi. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 4. 7, and Satobṛihatî in stanza 2.

2 *Ruma, Ruṣama, Ṣyâvaka,* and *Kṛipa* appear to have been princes favoured by Indra.

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XIV. Indra.

Both boons,—may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice!

2 For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

XV. Soma Pavamâna.

God, working with mankind flow on; to Indra go thy gladdening juice:
To Vâyu mount as Law commands!

2 O Soma Pavamâna, thou pourest out wealth that may be famed:
O Indu, pass into the lake!

3 Soma, thou flowest chasing foes, finder of wisdom and delight:
Drive thou the godless folk afar!

XVI. Soma Pavamâna.

Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!

Rigveda VIII. 50. 1, 2. The Rishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 5. 8.

2 *With power and might: ojasâ:* the Rigveda has *ojase*:—'for power and might.'

Rigveda IX. 63. 22—24. The Rishi is Nidhruvi. The metre is Gâyatrî. Stanza 1 is a repetition of I. v. ii. 5. 7, and stanza 3 of I. vi. i. 1. 6

2 *The lake:* or, sea, that is, the vat or reservoir into which the Soma juice flows.

Rigveda IX. 98. 1, 5, 3. The Rishis are Am'barisha and Rijisvan. The metre is Anushṭup.

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2 May we, O Vasu, be most near to this thy bounty, food, and wealth
Desired by many men, and in thy favour, O resistless one!

3 Effused, this Indu hath flowed on, distilling rapture, to the fleece.
He streams erect to sacrifice, as 'twere with splendour, seeking kine.

XVII. Soma Pavamâna.

Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form!

2 Flow on, O Soma, radiant for the Gods, blissful to heaven and earth and living things.

3 Thou art, bright juice, sustainer of the sky: flow, mighty, in accordance with true law!

XVIII. Agni.

I laud your most belovèd guest, like a dear friend, O Agni, him
Who, like a chariot, wins us wealth.

---

2 *O Vasu:* kind God. The Ṛigveda differs:—'Good Vṛitra-slayer, may we be still nearest to this wealth of thine Which many crave, to food, and to thy favour, O resistless one.

3 *Seeking kine:* desirous of the milk which is to be mingled with the juice.

Ṛigveda IX. 109. 4—6. The Ṛishis are the Agnayo Dhishṇyâḥ, sacrificial Agnis or fires. The metre is Dvipadâ Virâj. Stanza 1 is a repetition of I. v. i. 5. 3.

2 *Living things: prajâbhyaḥ:* the Ṛigveda has *prajâyai*, 'our progeny.'

3 *In accordance with true Law:* 'in this rightly-performed sacrifice:'—Stevenson.

Ṛigveda VIII. 73. 1—3. The Ṛishi is Uśanâ Kâvya. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 1. 5.

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2 Whom as a Sage who merits praise the Gods have, from the olden time,
Established among mortal men.
3 Do thou, most youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed!

XIX. Indra.

Come unto us, O Indra, dear, still conquering, unconcealable!
Wide as a mountain spread on all sides, Lord of heaven.
2 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of heaven.
3 For thou art he, O Indra, who upholdeth all our fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven.

XX. Indra.

Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

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2 *Who merits praise: praśaṃsyam:* the Ṛigveda has *prachetasam:* 'foreseeing,' 'wise.' *From the olden time: dvitâ:* or in twofold wise; in heaven and on earth.

3 *And of thyself preserve their seed:* or, And guard our offspring and ourselves.

Ṛigveda VIII. 87. 4—6. The Ṛishi is Nṛimedha. The metre is Ushṇih. Stanza 1 is a repetition of I. v. i. 1. 3.

3 *Who upholdeth: dhartâ:* the Ṛigveda has *dartâ:*—'the breaker' or 'stormer' of all strongholds of the foe.

Ṛigveda I. 11. 4, 5, 8. The Ṛishi is Jetar. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 2. 8.

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2 Thou, wielder of the stone, didst burst the cave of Vala rich in kine.
The Gods came pressing to thy side, and free from terror aided thee.
3 They glorified with hymns of praise Indra who reigneth by his might,
Whose bounteous gifts in thousands come, yea, even more abundantly.

CHAPTER II.

I. Soma Pavamâna.

GUARD of all being, generating creatures, loud roared the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
2 Make Vâyu glad, for furtherance and bounty: cheer Varuṇa and Mitra, as they cleanse thee!
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma!
3 Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.
He, Pavamâna, granted strength to Indra: he, Indu, generated strength in Sûrya.

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2 *The cave of Vala:* Vala is the brother of Vṛitra, or Vṛitra himself, who stole the cows of the Gods and hid them in a cave, that is, kept the waters imprisoned in dark clouds. *The Gods:* meaning, apparently, the Maruts, as they alone assisted Indra in his battle. *Pressing:* or, stirred up. Professor Ludwig interprets the second line differently:—'The Gods, who were beaten away from him who felt no fear [that is, from Vala], encouraged him.'

Rigveda IX. 97. 40 42. The Ṛishi is Parâśara. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 4. 7, and stanza 3 of I. vi. i. 5. 10.

2 *As they cleanse thee:* while thou art purified by the priests.

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II. Soma Pavamâna.

HERE present this immortal God flies, like a bird upon her wings,
To settle in the vats of wood.

2 Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.

3 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.

4 This God as he is flowing on speeds like a car and gives his aid:
He lets his voice be heard of all.

5 This God, while flowing, is adorned, gold-coloured, for the spoil, by men
Devout and skilled in holy songs.

6 This God, made ready with the hymn runs swiftly through the winding ways,
Inviolable as he flows.

7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.

8 While flowing, meet for sacrifice, he hath gone up to heaven, across
The regions, never overthrown.

Ṛigveda IX. 3. 1, 6, 4, 5, 3, 2, 7—10. The Ṛishi is Śunaḥśepa. The metre is Gâyatrî. Stanza 9 is a repetition of II. i. ii. 17. 1.

1 *Vats of wood: droṇâni:* large wooden vessels, tubs or troughs, which receive the Soma juice.

2 *Dives into waters:* called *vasatîvaryaḥ*, with which the stalks of the Soma plant are sprinkled.

4 *Gives his aid: diśasyati:* or the meaning may be, as Professor Ludwig suggests, 'takes his direction.' The Ṛigveda has *daśasyati*.

6 *Winding ways: hvarâṅsi:* the tangles of the wool which forms the filter. 'Rushes against the enemies.'—Wilson.

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9 By generation long ago, this God, engendered for the Gods,
Flows tawny to the straining-cloth.

10 This Lord of many holy laws, even at his birth engendering strength,
Effused, flows onward in a stream.

III.

Soma Pavamâna.

Through the fine fingers, with the song, this hero comes with rapid cars,
Going to Indra's settled place.

2 In holy thought he ponders much for the great service of the Gods,
Where the immortals have their seat.

3 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.

4 He is deposited and led along the consecrated path
When zealous men are urging him.

5 He moves, a vigorous steed, adorned with beauteous rays of shining gold,
He who is Sovran of the streams.

Ṛigveda IX. 15. 1, 2, 7, 3, 5, 4, 6, 8. The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *Settled place: nishkṛitam:* the vessel prepared and set apart for libations intended for him.

4 *Deposited: hitaḥ:* 'placed (in the cart).'—Wilson. Or, as *hitaḥ* means also 'good,' and as *bhûrṇayaḥ*, 'zealous,' stands without a substantive, the stanza may be rendered:—As a good (horse) he is led out, when, on the consecrated path, The mettled (steeds) exert their strength. The Ṛigveda has *śubhrâvatâ*, 'brightly shining,' instead of *śundhyâvatâ*, 'holy' or 'consecrated.'

5 *Rays of shining gold:* perhaps with reference to the gold ring worn by the priest who expresses the juice.—Ludwig. *Of the streams:* of Soma juice.

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6 He brandishes his horns on high, and whets them, bull who leads the herd,
Doing with might heroic deeds.

7 He, over places rough to pass, bringing rich treasures, closely pressed
Descends into the reservoirs.

8 Him, even him, the golden-hued, well armed, best giver of delight,
Ten fingers urge to run his course.

IV

Soma Pavamâna.

THIS Bull, this chariot robes him in the sheep's long wool as he proceeds
To war that wins a thousand spoils.

2 The dames of Trita with the stones urge forth this golden-coloured one,
Indu to Indra for his drink.

3 He like a falcon settles down amid the families of men,
Like lover speeding to his love.

4 This young exhilarating juice looks downward from its place in heaven,
This Soma drop that pierced the sieve.

---

7 *Places rough to pass:* the wool of the strainer. Sâyaṇa gives a totally different explanation of this stanza:—'He, arriving at the proper juncture, wholly discomfits the encircling (Rákshasas), and comes down upon their murderous bands.'—Stevenson. *Into the reservoirs:* the meaning of *ṣâdeshu* is uncertain.

Ṛigveda IX. 38. 1, 2, 4, 5, 6. 3. The Ṛishi is Ranûgaṇa. The metre is Gâyatrî.

1 *The dames of Trita:* as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in Ṛigveda IX. 32. 2.

4 *From its place in heaven:* or *divah* may be the genitive case, taken with *śiśuh*, 'the child of heaven.'

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5 Pressed for the draught, this tawny juice flows forth intelligent, calling out,
Unto the well-beloved place.

6 Him, here, the gold-decked skilful ten cleanse carefully, who make him bright
And beauteous for the gladdening draught.

V. Soma Pavamâna.

Urged by the men, this vigorous steed, Lord of the mind, omniscient,
Flies to the long wool of the sheep.

2 Within the filter hath he flowed, this Soma for the Gods effused,
Entering all their essences.

3 He shines in beauty there, this God, immortal, in his dwelling-place,
Foe-slayer, dearest to the Gods.

4 Directed by the sisters ten, bellowing on his way, this Steer
Runs onward to the wooden vats.

5 This Pavamâna, gladdening drink within the purifying sieve,
Gave splendour to the Sun in heaven.

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5 *The well-beloved place:* the *droṇakalaśa* or reservoir in which it rests.

6 *The gold-decked skilful ten:* the fingers adorned with a ring of gold. *Haritaḥ*, gold-hued or gold-decked, is explained by Sâyana as 'grasping;' by Professor Grassmann as 'mares;' and by Professor Wilson as 'fingers.'

Stanzas 1—5 are taken, with some variations, from Ṛigveda IX. 28. 1—5, ascribed to Priyamedha, and stanza 6 partly from Ṛigveda IX. 27. 5, ascribed to Nṛimedha.

1 *The long wool of the sheep: avyam vâram:* the woollen straining-cloth or filter made of, or lined with, the wool of a sheep's tail.

4 *The sisters ten:* the priest's fingers.

5 This stanza in the Ṛigveda differs:—'This Pavamâna, swift and strong, omniscient, gave splendour to The Sun and all his forms of light.'

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6 Unconquerable Lord of speech, dwelling beside Vivasvân, he
Mounts up together with the Sun.

VI. Soma Pavamâna.

This Sage, exalted by our lauds, flows to the purifying sieve,
Scattering foes as he is cleansed.

2 Giver of strength, winner of light, for Indra and for Vâyu he
Is poured upon the filtering-cloth.

3 The men conduct him, Soma, Steer, omniscient, the head of heaven,
Effused into the vats of wood.

4 Longing for kine, longing for gold hath Indu Pavamâna roared,
Still conqueror, never overcome.

5 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

6 This Soma being purified flows mighty and invincible,
Slayer of sinners, dear to Gods.

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6 *Vivasvân:* 'the brilliant one;' Sûrya or the Sun. The partly-corresponding stanza of the Ṛigveda may be rendered:—This Pavamâna, gladdening draught, drops on the filtering cloth, and then Mounts up with Sûrya to the sky.

Stanzas 1—5 are taken from Ṛigveda IX. 27. 1—4, 6, ascribed to Nṛimedha, and stanza 6 from Ṛigveda IX. 28. 6, ascribed to Priyamedha. The metre is Gâyatrî.

3 *Omniscient:* or, all-possessing. *Into the vats of wood: vaneshu:* according to Benfey, into the streams of water.

4 *Kine:* the cows who yield the sacrificial milk; or the milk itself. *Gold:* the ring worn on the finger of the priest who presses out the juice. *Roared:* made a noise in dropping.

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VII.

Soma Pavamâna.

THIS Soma, strong, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.

2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.

3 This vigorous Pavamâna runs forth to the luminous realm of heaven,
Fiend-slayer, through the sheep's long wool.

4 This Pavamâna, up above on Trita's ridge, hath made the Sun,
Together with the Sisters, shine.

5 Effused, this Soma, Steer, who slays Vṛitra, room-giver, unbeguiled,
Hath gone as 'twere to win the spoil.

6 Urged by the sage upon his way, this God speeds forward to the vats,
Indu to Indra, giving boons.

VIII.

Soma Pavamâna.

THE man who reads the essence stored by saints, the Pâvamâna hymns,

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Ṛigveda IX. 37. 1—6. The Ṛishi is Rahûgaṇa. The metre is Gâyatrî.

1 *For draught: pîtaye:* 'for the drinking of the gods.'—Wilson.

2 *Intelligent: dhaṛṇasiḥ:* or, 'endowed with strength.'

On Trita's ridge: according to Sâyaṇa, 'on the high place (of the sacrifice) of Trita,' the Ṛishi. But probably the heavenly home of Trita, the celestial preparer of the Soma for Indra, is intended. *The Sisters:* the Dawns.

6 *Giving boons: maṇhayan:* the Ṛigveda has *maṇhanâ*, 'plenteously,' or, 'in his might'.

Stanzas 1 and 2 are taken from Ṛigveda IX. 67. 31, 32, ascribed to Pavitra of the family of Angiras, or to Vasishṭha, or to both. Stanzas 3—6 are not found in the Ṛigveda. The metre is Anushṭup.

1 *By saints:* by the Ṛishis or holy seers to whom the hymns were revealed. *The Pâvamâna hymns:* the hymns addressed to Soma Pava-

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Tastes food completely purified, made sweet by Mâtariṣvan's touch.

2 Whoever reads the essence stored by saints, the Pâvamâna hymns,
For him Sarasvatî pours forth water and butter, milk and meath.

3 Yea, for the Pâvamânas flow richly, drop fatness, bring us weal,—
Amrit deposited among the Brâhmans, essence stored by saints.

4 So may the Pâvamâna hymns bestow on us this world and that,
And gratify our hearts' desires,—the Goddesses combined with Gods!

5 The purifying flood wherewith Gods ever purify themselves,—
With that, in thousand currents, may the Pâvamânas make us clean!

6 The Pâvamâna hymns bring weal: by these man goes to Paradise,
And, eating pure and holy food, attains to immortality.

---

mâna, contained in Book IX. of the Ṛigveda. *By Mâtariṣvan's touch:* 'Sâyaṇa says *Mâtariṣvan* means *Vâyu* [the Wind] because it breathes in the atmosphere *antarikshe swasiti:* the food is sweetened and purified by the purifying wind and the man eats it.'—Wilson.

2 *Sarasvatî:* originally the deity of the river of that name, afterwards the patroness of religious ceremonies celebrated on the banks of her holy waters and elsewhere, and finally the Goddess of speech, inspiration, and learning. See Muir, *Original Sanskrit Texts*, V. p. 375.

6 *Paradise: nâṇdanam:* the place of happiness, Elysium. The word does not occur in the Ṛigveda.

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IX.

Agni.

We with great reverence have approached the Youngest, who hath shone forth well kindled in his dwelling,
Wondrously bright between wide earth and heaven, well worshipped, looking forth in all directions.

2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jâtavedas.
May he preserve us from disgrace and trouble, both us who laud him and our wealthy princes!

3 O Agni, thou art Varuṇa and Mitra: Vasishṭhas with their holy hymns exalt thee.
With thee be most abundant gain of treasure! Do ye preserve us evermore with blessings!

X.

Indra.

Indra, great in his power and might, and like Parjanya rich in rain,
Hath been increased by Vatsa's lauds.

2 Since Kaṇvas have with lauds made him completer of the sacrifice,
Words are their own appropriate arms,

Ṛigveda VII. 12. 1—3. The Ṛishi is Vasishṭha. The metre is Trishṭup.

1 *The Youngest:* Agni, most youthful of the Gods, as being continually reproduced.

2 *Jâtavedas:* the wise, or omniscient God.

3 *Vasishṭhas:* men of the family of Vasishṭha, the Ṛishi of the hymn. *Do ye:* O Gods. This is the favourite conclusion of the hymns of the Vasishṭhas.

Ṛigveda VIII. 6. 1, 3, 2. The Ṛishi is Vatsa. The metre is Gâyatri.

1 *Parjanya:* the God of the rain-cloud.

2 The second line is obscure: 'they declare all weapons needless.'—Wilson.

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3 When priests who magnify the Son of holy law present their gifts,
Sages with Order's hymn of praise.

XI. Soma Pavamâna.

Of gold-hued Pavamâna, great destroyer, radiant streams have flowed,
Swift streams of him whose gleams are swift.

2 Best rider of the chariot, praised with fairest praise 'mid beauteous ones,
Gold-gleaming with the Marut host,

3 Penetrate, Pavamâna, best at winning booty, with thy rays,
Giving the singer hero strength!

XII. Soma Pavamâna.

Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run among the water-streams! He hath pressed Soma out with stones.

2 Now, being purified, flow hither through the fleece, invincible and more odorous!
We joy in thee in waters when thou art effused, blending thee still with juice and milk.

3 Pressed out for all to see, delighting Gods, Indu, far-seeing one, is mental power.

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3 *The Son of holy law: prajâm ṛitasya:* Indra. *Order's:* belonging to sacrifice.

Ṛigveda IX. 66. 25—27. The Ṛishis are the hundred Vaikhânasas, a race of saintly hermits. The metre is Gâyatrî.

1 *Great destroyer:* of darkness, according to Sâyaṇa.

3 *Penetrate:* the whole world.—Sâyaṇa. In the Ṛigveda the verb is in the third person.

Ṛigveda IX. 107. 1—3. Ascribed to the Seven Ṛishis. The metre in stanza 1, which is a repetition of I. vi. i. 3. 2, and 2 is Prâgâtha, and in 3 Dvipadâ Virâj.

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XIII. Soma Pavamâna.

EVEN as a King hath Soma, red and tawny Bull, been pressed: the wondrous one hath bellowed to the kine.

While purified thou passest through the filtering fleece to seat thee hawk-like in the place that drops with oil.

2 Parjanya is the sire of the leaf-bearing Bull: on mountains, in earth's centre hath he made his home.

The waters have flowed forth, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.

3 To glory goest thou, a Sage with ordering skill, like a groomed steed thou rushest forward to the prize.

Be gracious to us, Soma, driving off distress! Thou goest, clothed in butter, to a robe of state.

XIV. Indra.

TURNING as 'twere to meet the Sun, enjoy from Indra all good things!

When he who will be born is born with power we look to treasures as our heritage.

2 Praise him who sends us wealth, prompt with his liberal boons! Good are the gifts that Indra gives.

He is not wroth with one who satisfies his wish: he instigates his mind to give.

Ṛigveda IX. 82. 1, 3, 2. The Ṛishi is Vasu. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 9.

2 *Parjanya:* the God of the rain-cloud, who makes *the leaf-bearing Bull*, or the powerful Soma-plant, grow. *In earth's centre:* in oblations offered in the place of sacrifice. *The kine:* the milk which is mixed with the juice.

3 *To the prize:* or, to the fight. *To a robe of state:* 'to the cleansing (vessel).'—Wilson.

Ṛigveda VIII. 88. 3, 4. The Ṛishi is Nṛimedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 3. 5.

2 *Prompt with his liberal boons: alarshirâtim:* or, 'impatient to bestow.' The Ṛigveda has *anarśarâtim*, 'whose bounties injure none.'

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XV. Indra.

INDRA, give us security from that whereof we are afraid!
Help us, O Maghavan, let thy favour aid us thus: drive away foes and enemies!

2 For thou, O liberal Lord of ample bounty, art the ruler of our house and home.
So, Indra, Maghavan, thou lover of the song, we with pressed Soma call on thee.

XVI. Soma Pavamâna.

THOU, Soma, hast a running stream, sweet-toned, most strong at sacrifice:
Flow bounteously bestowing wealth!

2 Thou most delightful, when effused, running, the best of gladdeners, art
Indu, still conquering, ne'er subdued.

3 Do thou, poured forth by pressing-stones, flow hither uttering a roar,
And bring us brightly-glorious strength!

XVII. Soma Pavamâna.

IN might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!

Rigveda VIII. 50. 13, 14. The Ṛishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 4. 2.

2 *The ruler: vidhartâ:* or, supporter. The Ṛigveda has *vidhataḥ*:—'thou belongest to the dwelling of him who worships thee.'

Rigveda IX. 67. 1—3. The Ṛishi is Bharadvâja. The metre is Gâyatrî.

2 *Indu, still conquering, ne'er subdued:* the Ṛigveda has *indrâya sûrir andhasâ*, 'A prince to Indra with thy juice.'

3 *And bring us:* instead of *â bhara* the Ṛigveda has *uttamam*:—'send us in thy stream most excellent and brilliant might.'

Rigveda IX. 106. 7—9. The Ṛishi is Manu Âpsava. The metre is Uṣhṇih. Stanza 1 is a repetition of I. vi. ii. 3. 6.

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2 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.

3 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in floods, and finding light!

XVIII. Soma Pavamâna.

Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities:

2 Whom, bright with native splendour, crushed between the pressing-stones, a friend
Whom Indra dearly loves, the waves and ten companions dip and bathe.

3 For Vṛitra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.

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2 *For immortality:* to preserve the immortality with which Agni endowed them.

Ṛigveda IX. 98. 7, 6, 10. The Ṛishis are Ambarîsha and Ṛijiśvan The metre is Anushṭup.

1 *Him:* Soma.

2 *The waves:* the Scholiast takes *ûrmayaḥ*, the nominative plural, as = *ûrmim*, the accusative singular, and puts it in apposition with *whom*. The Ṛigveda has the adjective *ûrmiṇam*:—'The wavy friend whom Indra loves.' *Ten companions:* the fingers of the priest. The Ṛigveda has *svasâraḥ*, sisters, with the same meaning.

3 *For the guerdon-giving man:* for the benefit of the institutor of the sacrifice who rewards the officiating priests. *The hero: vîrâya:* the Ṛigveda has *devâya*, 'for the God.'

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XIX. Soma Pavamâna.

FLOW onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.

2 The pressers clarify this juice of thine, the Soma, for delight and lofty fame.

3 They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for Gods.

XX. Soma Pavamâna.

THE Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.

2 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart!

3 Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea, praiseworthy one!

XXI. Indra.

HITHERWARD! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.

Ṛigveda IX. 109. 10—12. Ascribed to the Agnayo Dhishṇyâḥ, sacrificial Agnis or fires. The metre is Dvipadâ Virâj.

3 *They deck:* or, cleanse.

Ṛigveda IX. 61. 13—15. The Ṛishi is Amahîyu The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 1. 1.

3 *The sea: samudram:* according to Sâyaṇa, water generally. *Praiseworthy one!* the Ṛigveda has *ukthyam*, 'that merits laud,' instead of *ukthya*.

Ṛigveda VIII. 45. 1—3. The Ṛishi is Triśoka. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 4. 9.

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2 Large is their fuel, much their laud, wide is their splinter from the stake,
Whose friend is Indra ever young.
3 Unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is Indra ever young.

XXII.

Indra.

He who alone bestoweth wealth on mortal man who offereth gifts
Is Indra only, potent Lord whom none resist.
2 Whoever with the Soma pressed draws thee away from many men,—
Verily Indra gains thereby tremendous power.
3 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

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2 *Laud: śastram:* the recitation of hymns or verses by the Hotar-priest during the presentation of offerings of Soma juice. *Splinter:* the first shaving, or strip of wood, cut from the *yûpa* or sacrificial post and used in the sacrifice. 'Club (for warding off intruders).'—Stevenson. The meaning is: those who are favoured by the friendship of Indra are abundantly supplied with all that is required for the due performance of sacrifice.

Ṛigveda I. 84. 7, 9, 8. The Ṛishi is Gotama. The metre is Ushṇih. Stanza 1 is a repetition of I. iv. ii. 5. 9.

1 *Is Indra only: indro arga:* 'Indra alone,' or, 'verily Indra,' forms the burden of each stanza of this hymn. In a close translation into English the words cannot retain this position.

2 *From many men:* from many other worshippers. The second line is difficult. Bentey gives *patyate* (potitur, gains) the meaning of grants:'—'to him verily Indra grants this high power.' 'To him Indra quickly sends might.'—Stevenson. But the word never has this sense in the Ṛigveda.

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XXIII.

Indra.

THE singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Ṣatakratu, like a pole.

2 When thou wast climbing ridge from ridge, he looked upon the toilsome task:
Indra takes notice of that wish, and the Ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise!

Ṛigveda I. 10. 1—3. The Ṛishi is Madhuchchhandas. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 1.

2 *When thou wast climbing:* said to the Yajamâna, the institutor of the sacrifice, who ascends a mountain to gather the Soma-plant for the ceremony. The Ṛigveda has the verb in the third person singular *âruhat*. *He:* Indra. *The Ram:* the vigorous and battle-loving Indra. *His troop:* or flock; the Maruts who attend him. *Hastens:* to the sacrifice.

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BOOK VI.

CHAPTER I.

I. Agni.

Agni, well-kindled bring the Gods for him who offers holy gifts;
And worship them, pure Hotar-priest!

2 O Sage, Tanûnapât, present our sacrifice to Gods to-day,
Sweet to the taste, that they may help!

3 Dear Narâśaṅsa, sweet of tongue, presenter of oblations, I
Invoke to this our sacrifice.

4 Agni, on thy most easy car, entreated, hither bring the Gods!
Manus-appointed Priest art thou.

Ṛigveda I. 13. 1—4. The Rishi is Medhâtithi. The metre is Gâyatrî. The four stanzas are taken from one of the Âprî or propitiatory hymns consisting of a series of deified objects, all of those addressed in this hymn being said by Sâyaṇa to be forms of Agni.

2 *Tanûnapât:* Son of Thyself; a frequently occurring name of Aṭni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful explanations of the word are given. *That they may help: ûtaye:* the Ṛigveda has *vîtaye*, 'to be their feast.'

3 *Narâśaṅsa:* Desire, or Praise, of Men; one of Agni's mystical names.

4 *Manus-appointed: manurhitaḥ:* Manus or Manu is the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

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II. Âdityas.

So when the Sun hath risen to-day may sinless Mitra, Aryaman,
Bhaga, and Savitar send us forth!

2 May this our home be guarded well: forward, ye bounteous, on the way,
Who bear us safely o'er distress!

3 Yea, Aditi, and those great Kings whose statute is inviolate,
Are sovrans of a vast domain.

III. Indra.

Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!

2 Crush with thy foot the niggard churls who bring no gifts! mighty art thou:
There is not one to equal thee.

3 Thou art the Lord of Somas pressed, Somas unpressed are also thine:
Thou art the Sovran of the folk.

Ṛigveda VII. 66. 4—6. The Ṛishi is Vasishṭha. The metre is Gâyatrî.

1 *Sinless:* or *anâgâ (ḥ)* may stand for *anâgasaḥ*, the accusative plural:—'may Savitar, Mitra, Aryaman, And Bhaga send us sinless forth.' *Savitar:* the Sun as the great vivifier or generator. *Send us forth: suvâti:* the root is *su*, from which *Savitar* also is formed.

3 *Aditi, and those great Kings:* 'ye, as lords of all, with your mother Aditi.'—Stevenson. *Cha*, and, is understood. 'A very frequent expression is that of âdityâḥ áditiḥ without any copula, to signify the Âdityas and Aditi.'—M. Müller, *Vedic Hymns*, I. p. 244.

Ṛigveda VIII. 53. 1—3. The Ṛishi is Pragâtha. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. 1. 1.

3 *Unpressed:* in the natural state of the juices in the stalks of the plant. Or, as Professor Ludwig suggests, the Soma juices which Indra drinks in heaven may possibly be meant.

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IV. Soma Pavamâna.

TRUE object of our hymns, Sage, watchful Soma
hath settled in the press as they refine him.
Him the Adhvaryus, paired and eager, follow, leaders
of sacrifice and skilful-handed.

2 He, purified and bringing gifts to Sûra, hath filled
full heaven and earth, and hath disclosed them.
He by whose dear help heroes gain their wishes will
yield the precious meed as to a victor.

3 He, being cleansed, the strengthener and increaser,
bountiful Soma helped us with his lustre,
Wherein our sires of old who knew the footsteps
found light and sought the kine within the mountain.

V. Indra.

GLORIFY naught besides, O friends; so shall no sorrow trouble you!
Praise only mighty Indra when the juice is shed,
and say your lauds repeatedly!

Ṛigveda IX. 97. 37—39. The Ṛishi is Parâśara. The metre is Gâyatrî.

1 *True object of our hymns: ṛitam matînâm:* the Ṛigveda has *ṛitâ*, which is said by Sâyaṇa to stand for *ṛitânâm*:—'Sage of our truthful hymns.' *Leaders of sacrifice:* this is Sâyaṇa's explanation of *rathir-âsaḥ*, possessing, or travelling in, a chariot; that is, preparing the Soma juice and urging it on like a chariot.

3 *Footsteps:* or, traces, of the cows that had been carried off and imprisoned by the Paṇis, the rays of light which the fiends of darkness had stolen and hidden in the mountain or massy cloud. Cf. Ṛigveda I. 62. 2—5.

Ṛigveda VIII. 1. 1, 2. The Ṛishi is Pragâtha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. i. 5. 10, and Satobṛihatî in stanza 2.

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2 Even him, the swift one, like a bull who rushes down men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

VI.

Indra.

THESE songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.
2 The Bhṛigus are like suns, like Kaṇvas, and have gained each thing whereon their thought was bent.
The living men of Priyamedha's race have sung exalting Indra with their lauds.

VII.

Soma Pavamâna.

Run forth to battle conquering the Vṛitras! thou
Speedest to quell the foe like one exacting debts.
2 Thou, Pavamâna, didst beget the Sun with might, and rain in the supporting sky,
Hasting to us with plenty vivified with milk.

---

2 *The swift one: juvam:* the Ṛigveda has *ajuram*, 'undecaying,' 'eternal.' *Bounteous like a cow:* the adjective is not in the text, but is required in order to make the comparison intelligible. See *Vedische Studien* I. 103. *To both sides:* to the singers or priests and to the institutors of sacrifice.

Ṛigveda VIII. 3. 15, 16. The Ṛishi is Medhyâtithi of the family of Kanva. Stanza 1, which is a repetition of I. iii. ii. 1. 9, is in Bṛihatî metre, and stanza 2 in Satobṛihatî.

2 Here the three most distinguished families of singers appear to represent all priestly singers. All singers have praised Indra, and their prayers have been fulfilled.

Ṛigveda IX. 110. 1, 3, 2. The Ṛishis are the princes Tryaruṇa and Trasadasyu. The metre is Pipilikamadhyâ Anushṭup. Stanza 1 is a repetition of I. v. i. 5. 2, and stanza 3 of I. v. i. 5. 6.

2 *In the supporting sky: vidhâre. With plenty vivified with milk:* 'with a profusion of cows, and enlarged intellects.'—Stevenson.

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3 For, Soma, we rejoice ourselves in thee effused for great supremacy in fight:
Thou, Pavamâna, enterest into mighty deeds.

VIII. Soma Pavamâna.

FLOW forth, O Soma, flow thou onward, sweet to Indra's, Mitra's, Pûshan's, Bhaga's taste!

2 So flow thou on as bright celestial juice, flow to the vast immortal dwelling-place!

3 Let Indra drink, O Soma, of thy juice for wisdom, and all deities for strength!

IX. Soma Pavamâna.

EVEN as the beams of Sûrya, urging men to speed, they issue forth together, gladdening as they flow,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.

Ṛigveda IX. 109. 1, 3, 2. The Ṛishis are the Agnayo Dhisnyâḥ, sacrificial Agnis or fires. The metre is Dvipadâ Virâj. Stanza 1 is a repetition of I. v. i. 5. 1.

2 *To the vast immortal dwelling-place:* guiding us to heaven. 'Flow for immortality and spacious abode.'—Wilson.

Ṛigveda IX. 69. 6, 2, 4. The Rishi is Hiraṇyastûpa. The metre is Jagatî.

1 *As they flow: prasutaḥ:* the Ṛigveda has *prasupaḥ*, 'sending to sleep':—'the beams of Sûrya.....that cheer and send to sleep.'

2 *In long course of holy rites:* literally, around the extended thread, which is a frequently occurring expression for an unbroken series of sacrifices. Benfey, Stevenson, and Grassmann, following Sâyaṇa, take the words literally as meaning the threads or net of the filter. *The tongue with joyous sound is stirring in the mouth:* the exact meaning is uncertain. 'The *Soma* stream, emitting pleasant juice is driven into (Indra's) mouth.'—Wilson. *Of those who press:* or pour (the Soma juice). The Ṛigveda has *praghnatâm*, 'of combatants' instead of *sunvatâm*.

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2 The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:

And Pavamâna, like the shout of those who press, the drop rich in sweet juice, is flowing through the fleece.

3 The Bull is bellowing; the cows are coming nigh: the Goddesses approach the God's own resting-place.

Onward hath Soma pressed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

X.

Agni.

FROM the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious Agni,

Far-seen, with pointed flame, Lord of the Homestead.

2 The Vasus set that Agni in the dwelling, fair to behold, for help, from every quarter:

Who, in the house for ever, must be honoured.

3 Shine thou before us, Agni, well-enkindled, with flame, most youthful God, that never fadeth!

To thee come goods and treasures all together.

---

3 *The Bull:* Soma. *The cows:* the streams of sacrificial milk. *The Goddesses:* according to Sâyaṇa, the propitiatory hymns of praise. *Resting-place:* the reservoir. *A garment newly washed:* the milk with which the Soma juice is mixed.

Ṛigveda VII. 1. 1—3. The Ṛishi is Vasishṭha. The metre is Virâj. Stanza 1 is a repetition of I. i. ii. 2. 10.

2 *The Vasus:* meaning the Gods generally.

3 *To thee come goods and treasures all together:* Sâyaṇa interprets *vâjâ* differently:—'To thee come all the sacrificial viands.'

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XI. Sûrya.

THIS spotted Bull hath come and sat before the mother in the east,
Advancing to his father heaven.
2 As expiration from his breath, his radiance penetrates within:
The Bull shines out through all the sky.
3 Song is bestowed upon the Bird: it reigns supreme through thirty realms
Throughout the days at break of morn.

CHAPTER II.

I. Agni

CHANT we a hymn to Agni while we go to sacrifice, to him
Who hears us even from afar!
2 Who from of old, in carnage, when the folk were gathered, hath preserved
His household for the worshipper.
3 May that most blissful Agni guard our wealth and all our family,
And keep us safe from pain and grief!

Rigveda X. 189. 1—3. The deity is Sarparâjñî, the Serpent-queen who is also said to be the Ṛishi. The metre is Gâyatrî.

1 *This spotted Bull:* Sûrya or the Sun. *The mother:* the earth.

2 This difficult stanza is variously interpreted. 'Its rays move within man, and from the higher vital air extract and carry down the lower vital air, and the same mighty god enlightens the firmament.'—Stevenson.

3 *The Bird:* the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, or the thirty days of the month.

Stanzas 1, 2, 4 are taken from Ṛigveda I. 74. 1—3, ascribed to Gotama, and stanza 3 from Rigveda VII. 15. 3, ascribed to Vasishtha The metre is Gâyatrî.

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4 Yea, let men say, Agni is born, even he who slayeth Vṛitra, he
Who winneth wealth in every fight!

II. Agni.

HARNESS, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.

2 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice!

3 O Agni of the Bharatas, flame splendid with unfading might:
Shine forth and gleam, eternal one!

III. Soma Pavamâna.

LET him, as mortal, crave this speech for him who presses, of the juice!
As Bhṛigu's sons chased Makha, so drive ye the niggard hound away.

2 The kinsman hath endued his robe even as a son is clasped in arms.
He went, as lover to a dame, to take his station suitor-like.

Ṛigveda VI. 16. 43—45. The Ṛishi is Vîtahavya, or Bharadvâja. The metre is Gâyatrî.

3 *Of the Bharatas: bhârata:* the especial protector of the Bharatas or warriors. According to Sâyaṇa the word means either 'descended from the priests called Bharatas,' or 'the bearer of oblations.' 'O Agni, who layest hold on the sacrifice.'—Stevenson. 'Bharatide!'.—Benfey.

Ṛigveda IX. 101. 13—15. The Ṛishi is Prajâpati. The metre is Anushṭup. Stanza 1 is a repetition of I. vi. ii. 1. 9.

2 *The kinsman:* the kinsman of the Gods; Soma. *His robe:* the milk which is mixed with the Soma juice.

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3 That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve to settle, priest-like, in his place.

IV. Indra.

STILL, Indra, from all ancient time rivalless ever and companionless art thou :
Thou seekest friendship but in war.
2 Thou findest not the wealthy man to be thy friend : those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a father, art invoked.

V. Indra.

A THOUSAND and a hundred steeds are harnessed to thy golden car :
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice !
2 Yoked to thy chariot wrought of gold, may thy two bays with peacock tails.
Convey thee hither, steeds with their white backs, to quaff sweet juice that makes us eloquent !

Ṛigveda VIII. 21. 13, 14. The Ṛishi is Sobhari. The metre of stanza 1, which is a repetition from I. v. i. 2. 1, is Kakup, and of stanza 2 Satobṛihatî.

2 *Gatherest:* the clouds together. M. Müller. 'When thou but utterest the inarticulate sound of approbation, then thou bringest (thy wealth) along with thee, and we welcome thee with invitations as we would (the manes of) a father.'—Stevenson.

Ṛigveda VIII. 1. 24—26. The Ṛishis are Medhâtithi and Medhâytithi. The metre is Bṛihatî. Stanza 1 is a repetition of I. iii. ii. 1. 3.

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3 So drink, thou lover of the song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

VI. Soma Pavamâna.

Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood;
2 The Steer with thousand streams who poureth out the rain, dear to the race of deities;
Who, born in Law, hath waxen mighty by the Law, King, God, and lofty ordinance.

VII. Agni.

Served with oblation, kindled, bright, through love of song, may Agni, bent
On riches, smite the Vṛitras dead:
2 His father's father, shining in his mother's everlasting side,
Set on the seat of sacrifice!
3 O active Jâtavedas, bring devotion that wins progeny,
Agni, that it may shine to heaven!

---

3 *As the first drinker:* 'According to the scholiast, *pûrvapâḥ* means *Vâyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindravâyava*, which *Indra* and *Vâyu* share together.'—Wilson.

Ṛigveda IX. 108. 7, 8. The Ṛishi of stanza 1, which is a repetition of I. vi. ii. 4. 3, is Ṛijiṣvan, and the metre Kakup; of 2, the Ṛishi is Ûrdhvasadman, and the metre is Satobṛihatî.

2 *Who poureth out the rain: payoduham:* the Ṛigveda has *payovṛidham*, 'increaser of the rain.'

Ṛigveda VI. 16. 34—36. The Ṛishi is Vîtahavya, or Bharadvâja. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 1. 4.

2 *His father's father:* 'Here.....the mother of *Agni* is the earth, the father is heaven. *Agni* is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings.'—Wilson.

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VIII. Soma Pavamâna.

MADE pure by this man's urgent zeal and impulse,
the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the
Hotar to enclosures holding cattle.

2 Robed in fair raiment meet to wear in combat,
a mighty Sage pronouncing invocations,
Roll onward to the press-boards as they cleanse thee,
far-seeing at the feast of Gods and watchful!

3 Dear, he is brightened on the fleecy summit, a
prince among us, nobler than the noble.
Roar out as thou art purified, run forward! Do ye
preserve us evermore with blessings!

IX. Indra.

COME now and let us glorify pure Indra with pure
Sâma hymn!
Let milk-blent juice delight him made stronger with
pure, pure songs of praise!

2 O Indra, come thou pure to us, with pure assistance,
pure thyself!
Pure, send thou riches down to us, and, meet for
Soma! pure, rejoice!

3 O Indra, pure, vouchsafe us wealth, and, pure,
enrich the worshipper!
Pure, thou dost strike the Vṛitras dead, and strivest,
pure, to win the spoil.

Ṛigveda IX. 97. 1—3. The Ṛishi is Vasishṭha. The metre is Gâyatrî. Stanza 1 is a repetition of I. vi. i. 4. 4.

3 *Do ye:* Gods. The frequently occurring conclusion of the hymns of the Vasishṭhas.

Ṛigveda VIII. 84. 7—9. The Ṛishi is Tiraścî. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 1. 9.

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X.

Agni.

EAGER for wealth we meditate Agni's effectual laud to-day,
Laud of the God who touches heaven.

2 May Agni who is Hotar-priest among mankind accept our songs,
And worship the celestial folk!

3 Thou, Agni, art spread widely forth, Priest dear and excellent: through thee
Men make the sacrifice complete.

XI.

Soma Pavamâna.

To him, praiseworthy, sacred tones have sounded,
Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuṇa, a river, lavishing treasure, he distributes blessings.

2 Great conqueror, warrior-girt, Lord of all heroes, flow on thy way as he who winneth riches;
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen!

3 Giving security, Lord of wide dominion, send us both heaven and earth with all their fulness!
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant booty!

XII.

Indra.

O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.

Ṛigveda V. 13. 2—4. The Ṛishi is Sutambhara. The metre is Gâyatrî.

Ṛigveda IX. 90. 2—4. The Ṛishi is Vasishṭha. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i 4. 6.

2 *Call to us:* send us with thy shout or roar.

Ṛigveda VIII. 79. 5, 6. The Ṛishis are Nṛimedha and Purumedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 1. 6.

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2 As such we seek thee now, O Asura, thee most wise,
craving thy bounty as our share
Thy sheltering defence is like an ample cloak. So
may thy favours reach to us.

XIII. Agni.

THEE have we chosen, skilfullest in sacrifice, immortal,
Priest, among the Gods,
Best finisher of this holy rite:

2 The Waters' Child, the blessèd, brightly-shining one,
Agni whose light is excellent.
May he by sacrifice win us in heaven the grace of
Mitra, Varuṇa, and the Floods!

XIV. Agni.

LORD of all food is he, the man whom thou protectest
in the fight,
Agni, and urgest to the fray.

2 Him, whosoever he may be, no one may vanquish,
mighty one!
Nay, very glorious wealth is his.

3 May he who dwells with all mankind conquer in fight
with steeds of war,
With sages may he win the spoil.

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2 *Asura:* or, Lord divine.

Ṛigveda VIII. 19. 3, 4. The Ṛishi is Sobhari. The metre is Kakup in stanza 1 which is a repetition of I. ii. i. 2. 6, and Satoṛihati in stanza 2.

2 *The Waters' Child:* born as lightning from the clouds, or waters between heaven and earth. *The Floods:* the waters of heaven, regarded as divinities.

Ṛigveda I. 27. 7—9. The Ṛishi is Ṣunaḥsepa. The metre is Gâyatrî.

3 *He who dwells with all mankind: viṣvacharshaṇiḥ:* Agni, who is found with, or is known to, all Âryan men. *With sages:* or singers, the priests who sing hymns of praise at sacrifice.

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XV. Soma Pavamâna.

TEN sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.
Hither hath run the gold-hued Child of Sûrya, and reached the vat like a fleet vigorous courser.

2 Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.
As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.

3 Yea, swollen is the udder of the milch-cow: thither in streams comes very sapient Indu.
The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI. Indra.

DRINK, Indra, of the savoury juice, and cheer thee, with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!

2 In thy kind grace and favour may we still be strong: cast us not down before the foe!
With manifold assistance guard and succour us, and stablish us in thy good-will!

Ṛigveda IX. 93. 1—3. The Ṛishi is Nodhas. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 5. 6.

3 *The head and chief: murdhânam:* 'the supreme divinity.'—Stevenson. 'The elevated *Soma*.'—Wilson. *Within the vessels: chamûshu:* the usual meaning, press-boards, is not applicable here, as the juice was not mixed with milk until it had left the press.

Ṛigveda VIII. 3. 1, 2. The Ṛishi is Medhyâtithi. The metre of stanza 1, which is a repetition of I. iii. i. 5. 7, is Bṛihati, and of stanza 2 Satobṛihatî.

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XVII. Soma Pavamâna

THE three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.

Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.

2 Enjoying lovely Amrit by his wisdom he divided, each apart from other, earth and heaven.

He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting-place.

3 May those his brilliant rays be ever free from death, inviolate for both classes of created things—

Rays wherewith powers of men and Gods are purified! Yea, even for this have sages welcomed him as King.

XVIII. Soma Pavamâna.

LAUDED with song, to feast him, flow to Vâyu, flow purified to Varuṇa and Mitra!

Flow to the song-inspiring car-borne hero, to mighty Indra, him who wields the thunder!

2 Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders!

God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden!

Ṛigveda IX. 70. 1—3. The Ṛishi is Reṇu. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 7.

2 *Enjoying: bhakshamâṇaḥ:* the Ṛigveda has *bhikshamâṇaḥ*, 'craving,' 'begging for.' *Both classes:* animate and inanimate; or, Gods and men.

Ṛigveda IX. 97. 49—51. The Ṛishi is Kutsa. The metre is Jagatî.

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3 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Ṛishihood in Jamadagni's manner!

XIX.

Indra.

When thou, unequalled Maghavan, wast born to smite the Vṛitras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
2 Then was the sacrifice produced for thee, the laud, and song of joy.
In might thou art above this All, all that now is and yet shall be.
3 Raw kine thou filledst with ripe milk. Thou madest Sûrya rise to heaven.
Heat him as milk is heated with pure Sâma hymns, great joy to him who loves the song!

---

3 *Ṛishihood in Jamadagni's manner:* 'make our sacred prayer (sweet) as Jamadagni.'—Wilson.

Ṛigveda VIII. 78. 5—7. The Ṛishis are Nṛimedha and Purumedha. The metre is Anushṭup in stanzas 1 and 2, and Bṛihatî in 3.

3 *Raw kine:* the cows are called raw, as contrasted with the warm milk matured in their udders. This marvel is mentioned several times in the Ṛigveda. Cf. I. 62. 9. *Thou madest Sûrya rise to heaven:* Sâyaṇa relates a legend that when the Paṇis had carried off the cows of the Angirasas, and placed them in a mountain enveloped in darkness, Indra, at the prayer of the Ṛishis, set the sun in heaven in order that he might see and recover their cattle.

Heat him as milk is heated: this line is difficult. '(Priests) excite (Indra) with your praises as men heat the *Gharma* with *Sâman*-hymns.'—Wilson. *Gharma* means either the hot milk or other beverage offered in the Pravargya ceremony, or the vessel in which it is heated.

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XX. Indra.

REJOICE: thy glory hath been quaffed, Lord of bay steeds! as 'twere the bowl's enlivening mead.
Thine, Steer, is Indu, Steer, the Strong, best winner of a thousand spoils.

2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal, conquering in fight!

3 Thou, hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the riteless Dasyu, conqueror!

CHAPTER III.

I. Soma Pavamâna.

POUR down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome food!

2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.

3 Dearest to Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain!

Rigveda I. 175. 1—3. The Ṛishi is Agastya. The metre is Skandhogrivi (8 + 12 + 8 + 8) in stanza 1, and Anushṭup in 2 and 3.

1 *Thy glory hath been quaffed:* thou hast drunk what incites thee to glorious deeds, the Soma juice contained in the bowl.

Rigveda IX. 49. 1—5. The Ṛishi is Kavi. The metre is Gâyatri.

1 *Wholesome: ayakshmâ.* literally, without *yakshma*, or pulmonary consumption.

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4 To give us vigour, with thy stream run through the fleecy straining-cloth!
For verily the Gods will hear.
5 Onward hath Pavamâna flowed and beaten off the Râkshasas,
Flashing out splendour as of old.

II.

Indra.

Bring forth oblations to the God who knoweth all, who fain would drink,
The wanderer, lagging not behind the hero, coming nigh with speed!
2 With Somas go ye nigh to him chief drinker of the Soma's juice:
With beakers to the impetuous God, to Indra with the flowing drops!
3 What time with Somas, with the drops effused, ye come before the God,
Full wise, he knows the hope of each, and, bold one, strikes this foe and that.
4 To him, Adhvaryu! yea, to him give offerings of the juice expressed!
Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

---

4 *Will hear:* the sound that thou makest in flowing.—Sâyaṇa.

5 *Flashing out splendour as of old:* or, Making lights shine as erst they shone.

Ṛigveda VI. 42. 1—4. The Ṛishi is Bharadvâja. The metre is Bṛihati in stanza 4, and Anushṭup in 1—3.

3 *Strikes this foe and that:* 'foe' is not in the text. Sâyaṇa makes *tam tam* refer to *kâmam*, hope or wish:—'And the suppresser (of enemies) assuredly grants it, whatever it may be.'—Wilson.

4 *Keep us safely:* the Ṛigveda has *avasparat* for *avasvarat*.

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III. Soma Pavamâna.

SING ye a song to Soma brown of hue, of independent might,
The Red, who reaches up to heaven!

2 Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath!

3 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up!

4 Soma, foe-queller, strong and swift, doing the will of Gods, pour forth
Prosperity upon our kine!

5 Heart-knower, Sovran of the heart, thou art effused, O Soma, that
Indra may drink thee and rejoice.

6 O Soma Pavamâna, give us riches and heroic strength,
Indu, with Indra our ally!

IV. Indra.

SÛRYA, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for men;

2 Him who with might of both his arms broke nine-and-ninety castles down,
Slew Vṛitra and smote Ahi dead.

Ṛigveda IX. 11. 4—9. The Ṛishi is Asita or Devala. The metre is Gâyatri.

1 *The Red: kadâchidaruṇavarnâya*, sometimes red-coloured, is Sâyaṇa's explanation of *aruṇâya* here.

Ṛigveda VIII. 82. 1—3. The Ṛishi is Sukaksha. The metre is Gâyatri.

2 *Nine-and-ninety castles*: cloud-castles of Ṣambara or other demon of drought.

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3 This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V

Sûrya.

May the bright God drink glorious Soma-mingled meath, giving the sacrifice's lord unbroken life;
He who, wind-urged, in person guards our offspring well, nourishes them with food and shines o'er many a land.

2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light that kills Vṛitras and enemies, best slayer of the Dasyus, Asuras, and foes.

3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unshaken victory and strength.

VI.

Indra.

O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O much-invoked, in this our way: may we still live and look upon the light!

---

3 *Like a full-streaming cow:* 'cow' is not in the text: *urudhârâ* may, perhaps, be taken as an instrumental case, 'as in a full broad stream.'

Ṛigveda X. 170. 1—3. The Ṛishi is Vibhrâj or Vibhrâṭ (Radiant), the son of Sûrya. The metre is Jagatî.

1 *The bright God:* Vibhrâj, Sûrya, or the Sun-god. *Wind-urged:* Vâyu or Wind is said to set in motion and drive onward the rays of the Sun. 'Moved round by the aerial vortex.'—Stevenson. *Nourishes: piparti:* the Ṛigveda has *puposha*, 'has nourished.'

2 *Asuras:* here, in the later signification of the word, demons.

Ṛigveda VII. 32. 26, 27. The Ṛishi is Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 2. 7, and Satobṛihatî in stanza 2.

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2 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground!
With thine assistance, hero, may we pass through all the waters that are rushing down!

VII. Indra.

PROTECT us, Indra, each to-day, each morrow, and each following day!
Through all the days shalt thou, Lord of the brave, preserve our singers both by day and night!

2 A crushing warrior, passing rich, is Maghavan, endowed with all heroic strength.
Thine arms, O Śatakratu, are exceeding strong, those arms which grasp the thunderbolt.

VIII. Sarasvân.

WE call upon Sarasvân as unmarried men who long for wives,
As bounteous men who yearn for sons.

IX. Sarasvatî.

YEA, she most dear amid dear streams, seven-sistered, loved with fondest love,
Sarasvatî, hath earned our praise.

Ṛigveda VIII. 50. 17, 18. The Ṛishi is Bharga. The metre is Prâgâtha.

2 *Grasp the thunderbolt:* or, hurl the thunder down.

Ṛigveda VII. 96. 4. The metre is Gâyatrî.

1 *Sarasvân:* or Sarasvat, is the name of a River-god usually assigned as a consort to Sarasvatî.

Ṛigveda VI. 61. 10. The Ṛishi is Bharadvâja. The metre is Gâyatrî.

1 *Seven-sistered:* meaning, one of the seven sister rivers, namely Indus, Vitastâ, Asiknî, Parushṇî, Vipâṣ, Ṣutudrî, Sarasvati; or Kubhâ may be counted in the place of the last-named. *Sarasvatî:* see Ṛigveda, Vol. I. p. 6, or Muir, *Original Sanskrit Texts*, V. p. 375

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X. Savitar. Brahmaṇaspati. Agni.

MAY we attain that excellent glory of Savitar the God:
So may he stimulate our prayers!

2 O Brahmaṇaspati, make thou Kakshîvân Ausija a loud
Chanter of flowing Soma juice!

3 Agni, thou pourest life: send down upon us food and vigorous strength:
Drive thou misfortune far away!

XI. Mitra-Varuṇa.

So help ye us to riches, great celestial and terrestrial wealth:
Vast is your sway among the Gods!

2 Carefully tending Law with Law they have attained their vigorous might:
Both Gods, devoid of guile, wax strong.

3 With rainy skies and streaming floods, Lords of the food that falls in dew,
A lofty seat have they attained.

Stanza 1 is taken from Ṛigveda III. 62, 10, ascribed to Viśvâmitra; stanza 2 is a repetition of I. ii. i. 5. 5; and stanza 3 is from Ṛigveda IX. 66. 19. The metre is Gâyatrî.

1 This stanza is the Sâvitrî, the Gâyatrî *par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones's translation of a periphrastic interpretation; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.'—Wilson, *Ṛig-veda Sanhitâ*, Vol. III. p. 111.

Ṛigveda V 68. 3—5. Ascribed to Râtahavya. The metre is Gâyatrî. Stanza 1 is a repetition of II. iv. ii. 4. 3.

3 *Lords of the food that falls in dew:* 'lords of sustenance, suited to the liberal donors (of oblations).'—Wilson. The meaning of *dânumatyâ* is uncertain.

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XII. Indra.

THEY who stand round him as he moves harness the bright, the ruddy steed :
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Brown, bold, who bear the hero on.
3 Thou making light where no light was, and form, O men ! where form was not,
Wast born together with the Dawns.

XIII. Soma Pavamâna.

FOR thee this Soma is effused, O Indra : drink of this juice ; for thee the stream is flowing—
Soma, which thou thyself hast made and chosen, even Indu for thy special drink to cheer thee !

Ṛigveda I. 6. 1—3. The Ṛishi is Kaṇva. The metre is Gâyatri.

1 *They who stand round him : paritasthushaḥ : lokatrayavartinaḥ prâṇinaḥ*, 'the living beings of the three worlds,' is Sâyaṇa's explanation. Probably the Maruts, Indra's constant companions, are intended. *The bright, the ruddy steed :* the rising Sun.

2 *On both sides : vipakshasâ :* harnessed on different sides. *The hero :* the Sun. As M. Bergaigne remarks :—'The Sun is sometimes a wheel, sometimes a chariot, sometimes a horse drawing the chariot, sometimes a hero mounted on the chariot and directing the horses.'—*La Religion Védique*, III. p. 324.

3 *Thou :* O Sun. *O men !* is perhaps merely an exclamation of admiration. If *maryâḥ*, men, be taken to mean the Maruts, the words, *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

For an exhaustive explanation of the whole hymn from which these three stanzas are taken see Max Müller, *Vedic Hymns*, Part I. pp. 14—52

Ṛigveda IX. 88. 1, 2, 7. The Ṛishi is Uśanâ Kâvya. The metre is Trishṭup.

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2 Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.
Then in the sacrifice they shouted lauding all triumphs won by Nahus in the battle.

3 Flow onward like the potent band of Maruts, like that celestial host which none revileth!
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned!

XIV.

Agni.

O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.

2 So with sweet-sounding tongues for us sacrifice nobly in this rite:
Bring thou the Gods and worship them!

---

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Professor Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308 of his *Ṛigveda*. Professor Wilson, following Sâyaṇa, translates:—'After this may all the races of men expecting our (attack) go to the desirable battle.' According to Professor Grassmann, who reads *vanâ* instead of *vana*, the line might be rendered:—'Erect like trees now may all human races, that they may win felicity, approach him.' *Won by Nahus: nahushyâṇi*: either belonging to a man called Nahus, or, belonging to men generally, human.

3 *Like sacrifice:* according to Sâyaṇa, *yajñaḥ*, sacrifice, means here worthy of sacrifice:—'(thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson. The meaning of *sahasrâpsâḥ* is somewhat uncertain; Professor Ludwig translates it by 'tausend wäszer ersiegend,' 'winning a thousand waters.' The St. Petersburg Lexicon gives the word without an interpretation.

Ṛigveda VI. 16. 1—3. The Ṛishi is Vîtahavya, or Bharadvâja. The metre is Gâyatrî, stanza 1, which is a repetition of I. i. i. 1. 2, being in a slightly modified form called Vardhamânâ.

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3 For, as disposer, Agni, God, most wise in sacrifices, thou
Knowest straightway the roads and paths.

XV.

Agni.

Immortal, Hotar-priest, and God, with wondrous power he leads the way,
Urging the congregations on.

2 Strong, he is set on deeds of strength. He is led forth in holy rites,
Sage who completes the sacrifice.

3 Excellent, he was made by thought. The germ of beings have I gained,
Yea, and the Sire of active power.

XVI.

Agni.

Pour on the juice the heated milk which hasteneth to heaven and earth:
Bestow the liquid on the Bull!

2 These know their own abiding-place: like calves beside the mother cows
They come together with their kin.

---

3 *The roads and paths:* the ways of performing religious ceremonies.

Ṛigveda III. 27. 7—9. The Ṛishi is Viśvâmitra. The metre is Gâyatrî.

1 *Congregations: vidathâni:* sacrificial assemblies, or, sacrifices.

2 *He is led forth:* Agni, in the form of sacrificial fire, is conveyed to the receptacle or altar.

3 *By thought:* by holy thought, devotion, prayer. *The germ of beings:* Agni, the embryo of all life; 'the source of all beings.'—M. Müller.

Ṛigveda VIII. 61. 13—15. The Ṛishi is Haryata. The metre is Gâyatrî.

1 *The Bull:* Agni.

2 *These:* the priests. *Their own abiding-place:* or, the Soma to which they are accustomed. *They come:* the cows come to the place where they are to be milked for sacrificial purposes.

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3 Devouring in their greedy jaws, they make sustaining food in heaven,
For Indra, Agni, homage, light.

XVII.

Indra.

In all the worlds That was the best and highest whence sprang the mighty one, of splendid valour.
As soon as he is born he smites his foemen, he in whom all who lend him aid are joyful.

2 Grown mighty in his strength, of ample vigour, he as a foe strikes fear into the Dâsa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.

3 All concentrate on thee their mental vigour, what time these, once or twice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

---

3 *Devouring:* perhaps, the flames. Or, more in accordance with Sâyaṇa's interpretation who takes *bapsataḥ* as the genitive case:—They (the priests) make the strengthening food, in heaven, of him who eats with greedy jaws (Agni). The language of the hymn from which these stanzas are taken is intentionally obscure.

Ṛigveda X. 120. 1—3. The Ṛishi is Bṛihaddiva, son of Atharvan. The metre is Trishṭup.

1 *That:* meaning, according to Sâyaṇa, Brahma, the original cause of the universe. 'That (primeval essence alone).'—Stevenson.

2 *The Dâsa:* the hostile aborigines; 'his slavish (foes).'—Stevenson. *Eager to win:* Professor Ludwig makes *sasni* an infinitive. The correct reading may be *sasniḥ*. *The breathing and the breathless:* the animate and the inanimate world.

3 *Mental vigour: kratum:* 'adoration.'—Wilson. *These:* Soma-juices. *Twice or thrice:* with reference, perhaps, to the three daily libations. *What is sweeter than the sweet:* thine own celestial Soma. Sâyaṇa interprets the stanza differently:—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey

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XVIII.

Indra.

AT the Trikadrukas the great and strong enjoyed the barley-brew. With Vishṇu did he drink the pressed-out Soma juice, even as he would.

That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true Indu Indra who is true!

2 Brought forth together with wisdom and potent strength thou grewest great: with hero deeds subduing the malevolent, most swift in act;

Giving prosperity and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true!

3 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.

One share of the libation hath he swallowed down: one share he left. Enlighten us! So may the God attend the God, true Indu Indra who is true!

---

with honey.'—Wilson. The 'two or three,' according to Sâyaṇa, are the sacrificer, and his wife and child, and the second half of the stanza contains a reference to the propagation of children. *That meath:* or the meath yonder. Indra is asked to obtain for his worshippers, through, or in return for the meath which they offer, the genuine meath which comes from heaven.

Ṛigveda II. 22. 1, 3, 2. The Ṛishi is Gṛitsamada. The metre in stanza 1, which is a repetition of 1. V. ii. 3. 1, is Ashṭi, and in 2 and 3 Atiśakvarî.

3 *Krivi:* originally 'a leather bag' and metaphorically a 'cloud,' said by Sâyaṇa to have been an Asura or demon. *One share he left:* to be divided among all the other Gods. *Enlighten us: prachetaya:* the word is wanting in the text of the Ṛigveda.

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BOOK VII.

CHAPTER I.

I. Indra.

PRAISE, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave!

2 Hither have his bay steeds been sent, red steeds are on the sacred grass
Where we in concert sing our songs.

3 For Indra, thunder-armed, the kine have yielded mingled milk and meath,
What time he found them in the vault.

II. Indra.

DRAW near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.

2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very glorious one, yea, with the mighty Son of Strength.

Ṛigveda VIII. 58. 4—6. The Ṛishi is Priyamedha. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 3. 4.

3 *In the vault: upahvare:* meaning, according to Sâyaṇa, 'near at hand;' according to Professor Roth, 'in the cavity of the Soma-vessel;' according to Professor Ludwig, 'on the horizon.' 'In der Neige,' i. e. dropping downwards.—Benfey.

Ṛigveda VIII. 79. 1, 2. The Ṛishis are Nṛimedha and Purumedha. The metre is Prâgâtha.

2 *Lordly in thine act:* or, giving lordly powers.

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III. Soma Pavamâna.

THEY have drained forth from out the great depth of the sky the old divine primeval milk that claims the laud:
They lifted up their voice to Indra at his birth.

2 Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked thereon:
Savitar opens, as it were, the fold of heaven.

3 And now that thou, O Pavamâna, art above this earth and heaven and all existence in thy might,
Thou shinest like a bull supreme among the herd.

IV. Agni.

O AGNI, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!

2 Thou dealest gifts, resplendent one! nigh, as with wave of Sindhu, thou
Swift streamest to the worshipper.

3 Give us a share of wealth most high, a share of wealth most near to us,
A share of wealth that is between.

Ṛigveda IX. 110. 8, 6, 9. The Ṛishis are the princes Tryaruṇa and Trasadasyu. The metre is Ûrdhvabṛihatî, a variety of Bṛihatî.

1 *They:* the men of old, primeval patriarchs and priests.

2 *Beautifully radiant: vasuruchaḥ:* according to Sâyaṇa, a proper name, the Vasuruchas. *With him:* with Soma. *Opens, as it were, the fold:* 'drives away the obstructing (darkness).'—Wilson. The Ṛigveda has *devaḥ*, 'the God' (Savitar), instead of *divaḥ*, 'of heaven.'

3 *Shinest: vi râjasi:* the Ṛigveda has *vi tishṭhase*, 'standest.'

Ṛigveda I. 27. 4, 6, 5. The Ṛishi is Śunaḥśepa. The metre is Gâyatrî.

2 *Sindhu:* the Indus; or the word may stand for any river, and the expression mean, 'in great abundance.'

3 Wealth of all kinds is prayed for, celestial, terrestrial, and that of mid-air in the shape of rain.

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V. Indra.

I FROM my Father have obtained deep knowledge of eternal Law :
I was born like unto the Sun.

2 After the ancient manner I, like Kaṇva, beautify my songs,
And Indra's self gains power thereby.

3 Whatever Ṛishis have not praised thee, Indra, or have praised thee, wax
Mighty indeed when praised by me!

VI. Agni.

AGNI, produced by strength, do thou with all thy fires accept our prayer :
With those that are with Gods, with those that are with men exalt our songs!

2 Forth come to us with all his fires that Agni, whose the mighty are,
Come, fully girt about with wealth for us and for our kith and kin!

3 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice :
Incite them to bestow their wealth to aid our service of the Gods!

Ṛigveda VIII. 6. 10—12. The Ṛishi is Vatsa of the family of Kaṇva. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 1. 8.

2 *Manner: janmanâ*, the Ṛigveda has *manmanâ*:—'After the thought (or, lore) of ancient time, like Kaṇva, I adorn my songs.'

3 *Have not praised thee:* have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

Stanzas 1 and 2 are not taken from the Ṛigveda. Stanza 3 is taken from Ṛigveda X. 141. 6, ascribed to Agni Tâpasa. The metre is Anushṭup.

2 *Forth come:* the text has *pra* (pro or prae) only, without a verb. *The mighty: vâjinaḥ:* explained by Sâyaṇa as meaning 'men supplied with food in the shape of oblations.'

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VII. Soma Pavamâna.

SOMA, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown :
So, hero, urge us onward to heroic power!

2 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way as 'twere in fragments from both arms.

3 Thou didst produce him, deathless one! for mortal man, for maintenance of Law and lovely Amrita:
Thou evermore hast moved making wealth flow to us.

VIII. Indra.

POUR out the drops for Indra; let him drink the meath of Soma juice!
He through his majesty sends forth his bounteous gifts.

2 I spake to the bay coursers' Lord, to him who grants the boon of wealth :
Now hear the son of Aṣva as he praises thee!

3 Never was any hero born before thee mightier than thou :
None certainly like thee in riches and in praise.

Ṛigveda IX. 110. 7, 5, 4. The Ṛishis are Tryaruṇa and Trasadasyu. The metre is Ûrdhvabṛihatî, a variety of Bṛihatî.

2 *As 'twere a never-failing well:* meaning an exhaustless supply of Soma juice. *In fragments:* in pieces of the crushed stalk and shoots of the Soma plant. The word *śaryâbhiḥ* in this passage is variously interpreted, according to Sâyaṇa, 'with (reed-like) fingers'; according to Benfey, 'with (the speed of) arrows'; according to Roth, 'with the reed-woven filter-frame.' The word *śara* means reed, and arrow; *śarya*, made of reeds, *śaryâ*, an arrow, but also reeds tied together and used at the sacrifice for Soma-oblations. See Max Müller, *Vedic Hymns*, Part I. p. 398. I have followed Professor Ludwig's interpretation, but 'on reed-mats' is an unobjectionable rendering.

3 *Him:* the Sun. The preceding verse in the Ṛigveda begins thus:—'O Pavamâna, thou didst generate the Sun.'

Ṛigveda VIII. 24. 13—15. The Ṛishi is Viśvamanas, son of Vyaśva or Aṣva. The metre is Ushṇih. Stanza 1 is a repetition of I. iv. ii. 5. 6.

2 *The boon of wealth: râdhaḥ:* the Ṛigveda has *dakṣham*, 'ability.'

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IX. Indra.

THOU wishest for thy kine a bull, lord of thy cows whom none may kill,

For those who long for his approach, for those who turn away from him.

X. Agni.

THE God who giveth wealth accept the full libation poured to him!

Pour ye it out, then fill the vessel full again, for so the God regardeth you!

2 The Gods made him the Hotar-priest of sacrifice, oblation-bearer, passing wise.

Agni gives wealth and valour to the worshipper, to man who offers up his gifts.

XI. Agni.

HE hath appeared, best prosperer, in whom men lay their holy acts:

So may our songs of praise come nigh to Agni who was born to give the Arya strength!

Rigveda VIII. 58. 2. The Rishi is Priyamedha. The metre is Anushṭup. I adopt Professor Pischel's interpretation of this difficult stanza, which is hardly intelligible without the stanza which precedes and that which follows in the Rigveda. The meaning of the three stanzas appears to be: Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows so that they may be propagated and provide Indra with milk to be mixed with the Soma juice, while they serve the race of Gods in the three realms of heaven.—*Vedische Studien*, Vol. I. p. 197.

Rigveda VII. 16. 11, 12. The Rishi is Vasishṭha. The metre of stanza 1, which is a repetition of I. i. ii. 1. 1, is Bṛihatî, and that of 2 Satobṛihatî.

Rigveda VIII. 92. 1, 3, 2. The Rishi is Sobhari. The metre is Bṛihatî. Stanzas 1 and 3 are repetitions of I. i. i 5. 3 and 7, respectively.

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2 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the sacrifice, himself, that Agni, reverence with songs!

3 Agni of Divodâsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.

XII. Agni.

AGNI, thou pourest life: send down upon us food and vigourous strength:
Drive thou misfortune far away!

2 Agni is Pavamâna, Sage, Chief Priest of all the fivefold tribes:
To him whose wealth is great we pray.

3 Skilled in thy task, O Agni, pour splendour with hero strength on us,
Granting me wealth that nourishes!

XIII. Agni.

O AGNI, holy and divine, with splendour and thy pleasant tongue
Bring thou the Gods and worship them!

---

2 *Reverence:* or, worship ye. The Ṛigveda has *saparyata*, 'serve ye,' instead of *namasyata*.

Ṛigveda IX. 66. 19—21. Ascribed to the hundred Vaikhânasas. The metre is Gâyatrî.

Stanza 1 is a repetition of II. vi. iii. 10. 3.

2 *Chief Priest: purohitaḥ:* literally, placed foremost or in front. 'First consecrated and put in his sacred recess.'—Stevenson. 'Voropferer.'—Benfey.

Ṛigveda V. 26. 1—3. Ascribed to the Vasûyus. The metre is Gâyatrî.

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2 We pray thee bathed in butter, O bright-layed! who lookest on the Sun,
Bring the Gods hither to the feast!
3 Sage, we have kindled thee, the bright, the feaster on oblation, thee,
O Agni, great in sacrifice!

XIV.

Agni.

ADORABLE in all our prayers, favour us, Agni, with thine aid
What time the psalm is chanted forth!
2 Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
Invincible in all our frays!
3 Grant us, O Agni, through thy grace wealth to support us evermore,
Thy favour so that we may live!

XV.

Agni.

LET songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him!
2 Agni! the host whereby we gain kine for ourselves with help from thee,—
That send us for the gain of wealth!

---

2 *The Sun*: or heaven's light.

3 *The feaster on oblation*: *vîtihotram*: or, who callest (Gods) to the banquet.

Rigveda I. 79. 1—9. The Rishi is Gotama. The metre is Gâyatrî.

3 *To support us evermore*: *visvâyuposhasam*: or, that supports all living men.

Rigveda X. 156. 1—5. The Rishi is Ketu. The metre is Gâyatrî.

2 *The host*: or, the dart.

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3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel!
4 O Agni, thou hast made the Sun, the eternal star, to mount the sky,
Giving the boon of light to men.
5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life!

XVI.

Agni.

Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.
2 Yea, Agni, thou as Lord of light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee!
3 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

CHAPTER II.

I.

Agni.

Who, Agni, is thy kin, of men? who honours thee with sacrifice?
On whom dependent? who art thou?

---

3 *The socket: kham:* an aperture, a cavity. The word means also, heaven. *The wheel: pavim:* the tire or felly of a wheel, by synecdoche a wheel. According to the Commentators the word means also, a thunderbolt. Benfey translates:—'feuchte die Luft und wirf den Blitz,' moisten the air and cast the lightning. The Rigveda has *paṇim* instead of *pavim*:—'Balm heaven and drive the Paṇi (or niggard) hence.'

Rigveda VIII. 44. 16, 18, 17. The Ṛishi is Virûpa. The metre is Gâyatri.

Rigveda I. 75. 3—5. The Ṛishi is Gotama. The metre is Gâyatri.
2 *Honours thee with sacrifice: dâṣvadharaḥ:* or, pays thee fruitful sacrifice? 'For who else can acceptably offer thee sacrifice?'—Stevenson.

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2 The kinsman, Agni! of mankind, their well-beloved friend art thou,
A friend whom friends may supplicate.
3 Bring Mitra, Varuṇa, bring the Gods hither to our great sacrifice:
Bring them, O Agni, to thine home!

II. Agni.

Meet to be worshipped and implored, showing in beauty through the gloom,
Agni, the strong, is kindled well.
2 Strong Agni is enkindled well, even as the horse that brings the Gods:
Men with oblations pray to him.
3 We will enkindle thee, the strong, we, hero! who are strong ourselves,
Thee, Agni, shining mightily.

III. Agni.

Thy mighty flames, O Agni, when thou art enkindled, rise on high,
Thy bright flames, thou refulgent one!
2 Beloved! let my ladles full of sacred oil come nigh to thee:
Agni, accept our offerings!
3 I pray to Agni—may he hear!—the Hotar with sweet tones, the Priest
Wondrously splendid, rich in light.

Ṛigveda III. 27. 13—15. The Ṛishi is Viśvâmitra. The metre is Gâyatrî.

2 *The strong: vṛishâ:* the word originally meant the male, whether applied to men or other animals; then, specially, a bull or a stallion &c., and afterwards, generally, manly, strong, heroic. Professors Ludwig and Grassmann translate the word in all three stanzas by Stier, bull. 'Agni, the bull, is kindled well. We will enkindle thee, the bull, we who are bulls ourselves, O bull.'

Ṛigveda VIII. 44. 4—6. The Ṛishi is Virûpa. The metre is Gâyatrî.

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IV.

Agni.

AGNI, protect thou us with one, protect us by the second song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!

2 Preserve us from each demon who bestows no gift, in battles succour us and save!
For we obtain in thee the nearest friend of all, for the Gods' service and our weal.

V.

Agni.

O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed morning.

2 Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter,
Holding aloft the radiant lights of Sûrya, as messenger of heaven he shines with treasures.

3 Attendant on the blessèd Dame the blessèd hath come: the lover followeth his sister.
Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

Ṛigveda VIII, 49. 9, 10. The Ṛishi is Bharga. The metre is Prâgâtha. Stanza *1* is a repetition of I. i. i. 4. 2.

Ṛigveda X. 3. 1—3. The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *O King:* addressed to Agni, who is also the subject of what follows. Professor Ludwig takes *râjan* here as the nominative case. *With white-rayed morning:* I follow Professor Ludwig in taking *ruṣatîm* as an instrumental case for *ruṣatyâm*.

2 *The glimmering Black:* dark night, faintly lighted by stars. *The great Sire's daughter:* Ushas or Dawn, daughter of Dyaus or Heaven.

3 *The blessèd Dame:* Dawn. *The blessed:* Agni. *The lover:* Agni, who appears immediately after Dawn.

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VI. Agni.

WHAT is the praise wherewith, O God, Angiras, Agni, Son of Strength,
We, after thine own wish and thought,
2 May serve thee, O thou Child of Power, and with what sacrifice's plan?
What reverent word shall I speak here?
3 So then do thou prepare for us all happy habitations and
Reward our songs with spoil and wealth!

VII. Agni.

AGNI, come hither with thy fires; we choose thee as our Hotar; let
The proffered ladle filled with offerings balm thee, best of priests, to sit on sacred grass!
2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
We pray to Agni, Child of Force, whose locks drop oil, foremost in sacrificial rites.

VIII. Agni.

LET our songs come anear to him beauteous and bright with piercing flame,
Our sacrifices with our homage unto him much-lauded, very rich, for help:

Rigveda VIII. 73. 4—6. The Ṛishi is Uṣanâ Kâvya. The metre is Gâyatri.

Rigveda VIII. 49. 1, 2. The Ṛishi is Bharga. The metre is Prâgâtha.

1 *Best of priests: yajishṭham:* worshipping most; best of sacrificers.

2 *Whose locks drop oil: ghṛitakeṣam:* 'butter-haired.'—Wilson.

Rigveda VIII. 60. 10, 11. Ascribed to Suditi and Purumîḷha or to either of the two. The metre is Prâgâtha.

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2 To Agni Jâtavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, whose tones are sweetest in the house!

IX.

Agni.

Invincible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
2 By bringing offerings unto him the mortal worshipper obtains
A home from him whose light is pure.
3 Inviolable power of Gods, subduing all his enemies,
Agni is mightiest in fame.

X.

Agni.

May Agni, worshipped, bring us bliss: may the gift blessèd one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss!
2 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight!
Bring down the many firm hopes of our enemies, and for thy victory let us win!

---

2 *Jâtavedas:* the wise, or omniscient.

3 *From of old: dvitâ:* or, in two ways; 'who appears in a double character.'—Stevenson.

Ṛigveda III. 11. 5, 7, 6. The Ṛishi is Viśvâmitra. The metre is Gâyatrî.

Ṛigveda VIII. 19. 19, 20. The Ṛishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 5, and Satobṛihatî in stanza 2.

1 *The gift: râtiḥ;* the sacrificial offering

2 *In war with fiends: vṛitratûrye:* or, in Vṛitra-fight. *Firm hopes: sthirâ:* the adjective stands without a substantive, and hopes, resolves, or perhaps bands, must be supplied. *For thy victory: te abhishṭaye:* meaning that the glory of his worshippers' success will be ascribed to Agni. The Ṛigveda has *te abhishṭibhiḥ*, 'by thy victories,' or 'succour

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XI

Agni.

O AGNI thou who art the Lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jâtavedas, high renown!
2 He, Agni, kindled, good and wise, must be entreated with a song:
Shine, thou of many forms, shine thou with wealth on us!
3 And, Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Râkshasas!

XII.

Agni.

EXERTING all our strength with thoughts of power we glorify in speech
Agni, your dear familiar friend, the darling guest of every house
2 Whom, served with sacrificial oil, like Mitra, men presenting gifts
Glorify with their songs of praise;
3 Much-lauded Jâtavedas, him who sends oblations up to heaven,
Prepared in service of the Gods.

Ṛigveda I. 79. 4—6. The Ṛishi is Gotama. The metre is Ushṇih.

2 *Thou of many forms: purvaṇîka:* variously manifested, in the forms of the Sun, lightning, and terrestrial fire. According to Sâyaṇa, 'endowed with many flames instead of faces.'

Ṛigveda VIII. 63. 1—3. The Ṛishi is Gopavana. The metre is Anushṭup in stanza 1, which is a repetition of I. i. ii. 4. 7, and Gâyatrî in stanzas 2 and 3.

2 *Like Mitra:* or, as a friend, or, like the Sun.—Sâyaṇa.

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XIII.

Agni.

AGNI, inflamed with fuel, in my song I sing, pure, bright, and stedfast, set in front at sacrifice.

Wise Jatavedas we implore with prayers for grace, the Sage, the Hotar-priest, bountcous, and void of guile.

2 Men, Agni, in each age, have made thee, deathless one, their envoy, offering-bearer, guard adorable.

With reverence Gods and mortals have established thee as ever-watchful and almighty household Lord.

3 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the realms.

When we lay claim to thy regard and gracious care, be thou to us a thrice-protecting friendly guard!

XIV.

Agni.

STILL turning to their aim in thee the sacrificer's sister hymns

Have come to thee before the wind.

2 Even the waters find their place in him whose threefold sacred grass

Is spread unbound, unlimited.

Ṛigveda VI. 15. 7—9. The Ṛishi is Vîtahavya or Bharadvâja. The metre is Jagatî.

1 *For grace: sumnaih:* the instrumental case indicating the motive of the impulse.—Ludwig.

3 *Of both:* of Gods and men. *Both the realms: rajasî:* the two aerial spaces or regions of air, the upper and the lower, between heaven and earth.

Ṛigveda VIII. 91. 13—15. The Ṛishi is Prayoga. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. 1. 2. 3.

1 *Before the wind:* in front of the wind with which the flame of the sacrificial fire is fanned.

2 *In him:* in Agni in his form of lightning in the firmament.

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3 The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III.

I. Indra.

MEN with their lauds are urging thee, Indra, to drink the Soma first.
The Ṛibhus in accord have lifted up their voice, and Rudras sung thee as the first.

2 Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:
And living men to-day, even as of old, sing forth their praises to his majesty.

II. Indra-Agni.

INDRA and Agni! singers skilled in melody, with lauds, hymn you:
I choose you both to bring me food.

---

3 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* (station) being taken as in apposition to *padam* (place) in stanza 2:—The station of the bounteous: he hath, with unconquerable aids, A pleasant aspect like the Sun.

Ṛigveda VIII. 3. 7, 8. The Ṛishi is Medhyâtithi. The metre is Bṛihati in stanza 1, which is a repetition of I. iii. ii. 2. 4, and Satobṛihatî in stanza 2.

2 *At sacrifice: vishṇavi:* or, in the Soma draught. Benfey, following Sâyaṇa, takes *vishṇavi* as an adjective, 'penetrating,' and applies it to *made*:—'In dieses Safts durchdringendem Rausch.'

Ṛigveda III, 12. 5—8. The Ṛishi is Viśvâmitra. The metre is Gâyatrî.

1 *Indra and Agni:* or, O Indra-Agni. The two Gods are addressed conjointly in a dual compound, Indrâgnî, as a double deity.

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2 Indra and Agni! ye shook down, together, with one mighty deed,
The ninety forts which Dâsas held.
3 To Indra and to Agni prayers go forward from the holy task
Along the path of sacred Law.
4 Indra and Agni, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

III.

Indra.

INDRA, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth!
2 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gift laid up in thee.
Bring me whatever thing I ask!

IV.

Indra.

FOR thou—come to the worshipper!—wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds!
2 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the fort-render near, singing to Indra for his grace.

---

2 *Ninety forts:* the countless strongholds of the barbarians or non-Âryan inhabitants of the country.

3 *The holy task:* sacrifice.

Ṛigveda VIII. 50. 5, 6. The Ṛishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 2. 1.

Ṛigveda VIII. 50. 7, 8. The Ṛishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. i. 5. 8.

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V. Agni.

To him who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him, like the first vessels filled with savoury juice, to Agni let the lauds go forth!
2 Votaries, bounteous givers, deck him with their songs, even as the steed who draws the car.
To both, strong Lord of men! to kith and kin convey the bounties of our wealthy lords!

VI. Varuṇa.

HEAR this my call, O Varuṇa, and show thy gracious love to-day:
Desiring help I long for thee!

VII. Indra.

O HERO, with what aid dost thou delight us, with what succour bring
Riches to those who worship thee?

Ṛigveda VIII. 92. 6, 7. The Ṛishi is Sobhari. The metre is Bṛihatî in stanza 1, which is a repetition of I. i. i. 4. 10, and Satobṛihatî in stanza 2.

2 *Of our wealthy lords: maghonâm:* or, of the mighty Gods. The line is obscure. 'Graceful lord of men, grant wealth to us rich in children and grandchildren.'—Wilson.

Ṛigveda I. 25. 19. The Ṛishi is Śunaḥśepa. The metre is Gâyatrî.

Ṛigveda VIII. 82. 19. The Ṛishi is Sukaksha. The metre is Gâyatrî.

1 *Bring: â bhara*, the imperative form, is explained by Sâyaṇa as = *âbibarshi*, the indicative. The translation might be: with what succour?—Bring, etc.

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VIII. Indra.

INDRA, for service of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers, in battle-shock we call, Indra that we may win the spoil.

2 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.

IX. Visvakarman.

BRING, Viṣvakarman! strengthened by oblation, thyself, thy body—'tis thine own—for worship!
Let other men around us live in folly: here let us have a rich and liberal patron!

Ṛigveda VIII. 3. 5, 6. The Ṛishi is Medhyâtithi. The metre is Bṛihatî in stanza 1, and Satobṛihatî in 2.

2 *With power: ṣava (ṣavaḥ)* for *ṣavasaḥ* appears to be used with the meaning of the instrumental case. Or it may be taken with *mahnâ*, with mightiness of power.

Ṛigveda X. 81. 6. The Ṛishi is Viṣvakarman Bhauvana or son of Bhuvana. The metre is Trishṭup.

1 *Viṣvakarman:* the Omnific, the universal Father and Generator, the creator of all living things and the architect of the worlds. He is also a primeval divine sacrificer. *Bring.....thy body.....for worship: yajasva tanvâm:* or, sacrifice, or sacrifice to, thy body. Instead of *tanvâm svâ hi te*, 'thy body—'tis thine own'—, the Ṛigveda has *pṛithivîm uta dyâm*, 'Earth and Heaven.' See the original hymn, Ṛigveda, Vol. IV. pp. 260, 261; or Muir, *Original Sanskrit Texts*, IV. pp. 6, 7; or Wallis, *Cosmology of the Ṛigveda*, pp. 81—83; or Max Müller, *Hibbert Lectures*, pp. 293 f.

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X. Soma Pavamâna.

WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sûra with his own allies.

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.

2 He moves intelligent directed to the east. The very beauteous car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

3 That treasure of the Paṇis thou discoveredst. Thou with the Mothers deckest thee in thine abode, with songs of worship in thine home.

As 'twere from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, hath won life-power, he, gleaming, hath won vital strength.

Ṛigveda IX. 111. 1, 3, 2. The Ṛishi is Anânata, son of Paruchchhepa. The metre is Atyashṭi, consisting of four Pâdas of seventeen syllables each, or sixty-eight in the stanza. Stanza 1 is a repetition of I. v. ii. 3. 7.

2 *The very beauteous car:* Soma, compared to a chariot.

3 *That treasure of the Paṇis:* the rays of light, carried off and concealed by fiends of darkness. *The Mothers:* apparently, the Dawns. According to Sâyaṇa, the Vasativari waters. *He:* Soma. *With the triple Dames:* there is no substantive in the text, and it is uncertain what *tridhâtubhiḥ* refers to. If *Dames* be understood, they are probably *the Mothers* of the preceding line. Sâyaṇa refers *tridhâtubhiḥ* to the Vasativarî waters, and explains it by 'the supporters of the three worlds.' Professor Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma juice, are intended. Perhaps, the red coursers of the Sun may be intended by *arushîbhiḥ*, red-hued; but the passage is very difficult and translation must be conjectural.

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XI. Pûshan.

YEA, cause our hymn to gain for us cattle and steeds and store of wealth,
That it may help us manfully!

XII. Maruts.

HEROES of real strength, ye mark either the sweat of him who toils,
Or his desire who supplicates.

XIII. Viśvedevas.

THE Sons of immortality shall listen to our songs of praise,
And be exceeding kind to us.

XIV. Heaven and Earth.

To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure pair! to glorify you both.

2 Ye sanctify each other's form, by your own proper strength ye rule:
Further the sacrifice evermore!

3 Promoting and fulfilling, ye, mighty ones, perfect Mitra's law:
Ye sit around our sacrifice.

Ṛigveda VI. 53. 10. The Ṛishi is Bharadvâja. The metre is Gâyatrî.

1 *That it may help us: ûtaye:* the Ṛigveda has *vîtaye*, 'for (our) enjoyment.'

Ṛigveda I. 86. 8. The Ṛishi is Gotama. The metre is Gâyatrî.

1 *Who toils:* in the performance of sacrifice: 'who praises you.'—M. Müller.

Ṛigveda VI. 52. 9. The Ṛishi is Ṛijiśvan. The metre is Gâyatrî.

Sons of immortality: according to the Scholiast, 'sons of the immortal' (Prajâpati, regarded as the creator of Gods and men).

Ṛigveda IV. 56. 5, 7. The Ṛishi is Vâmadeva. The metre is Gâyatrî.

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XV. Indra.

THIS is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
2 O hero, Lord of bounties, praised in hymns, may glorious fame and might
Be his who sings the laud to thee!
3 Lord of a Hundred Powers, rise up to be our succour in this fight:
In other fights let us agree!

XVI. Oblations.

YE cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
2 The pressing-stones are set at work: the meath is poured into the tank
At the out-shedding of the fount.
3 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.

Ṛigveda I. 30. 4—6. The Ṛishi is Śunaḥśepa. The metre is Gâyatrî.

1 *This:* libation of Soma juice.

3 *In this fight:* the original hymn is a prayer for aid in a coming battle.

Ṛigveda VIII. 61. 12, 11, 10. The Ṛishi is Haryata, son of Pragâtha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 3. 3.

3 *Its wheel:* apparently the circular rim on which it usually stands, which is now inverted that all the liquid may flow out.

The divine subject of the original hymn is Agni, or Praise of the Sacrificial Offerings. No deity is mentioned by the Scholiast in connexion with this extract.

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XVII.

Indra.

LET us not tire or be afraid with thee, the mighty, for our friend!
May we see Turvaṣa and Yadu! thy great deed, O hero, must be glorified.

2 On his left hip the hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink!

XVIII.

Indra.

MAY these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

2 He, when a thousand Ṛishis have enhanced his might, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

Ṛigveda VIII. 4. 7. 8. The Ṛishi is Devâtithi. The metre is Bṛihatî in stanza 1, and Satobṛihatî in 2.

1 *May we see Turvaṣa and Yadu:* enjoying happiness through thy favour.—Sâyaṇa Turvaṣa and Yadu stand for the two tribes which bear their names.

2 *On his left hip:* a mode of sitting seems to be meant. *The proffered feast: dânah:* or, the offerer of the oblation.

Ṛigveda VIII. 3. 3, 4. The Ṛishi is Medhyâtithi. The metres are (1) Bṛihatî, (2) Satobṛihatî. Stanza 1 is a repetition of I. iii. ii. 1. 8.

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XIX.

Indra.

Good Lord of wealth is he to whom all Âryas, Dâsas here belong.
Directly unto thee, the pious Ruṣama Pavîru, is that wealth brought nigh.

2 In zealous haste the singers have sung forth a song distilling fatness, rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops

XX.

Soma Pavamâna.

Flow to us, Indu, very strong, effused, with wealth of kine and steeds,
And do thou lay above the milk thy radiant hue!

2 Lord of the tawny, Indu, thou who art the Gods' most special food,
As friend to friend, for splendour be thou good to men!

3 Drive utterly, far away from us each godless, each voracious foe:
O Indu, overcome and drive the false afar!

XXI.

Soma Pavamâna.

They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.

Vâlakhilya III. 9, 10. The Ṛishi is Pushṭigu. The metres are (1) Bṛihatî, (2) Satobṛihatî.

1 *Ruṣama Pavîru:* the Ruṣamas are mentioned in Ṛigveda V. 30. 13—15. The name of Pavîru, who was probably a prince of that tribe, does not occur again.

Ṛigveda IX. 105. 4—6. The Ṛishis are Parvata and Nârada. The metre is Ushṇiḥ. Stanza 1 is a repetition of I. vi. ii. 3. 9.

2 *Of the tawny: harînâm:* Sâyaṇa supplies *paṣûnâm*, cattle.

Ṛigveda IX. 86. 43—45. The Ṛishi is Atri Bhauma. The metre is Jagatî. Stanza 1 is a repetition of I. vi. ii. 2. 11.

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They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.

2 Sing forth to Pavamâna skilled in holy song! the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a playful horse the tawny Steer hath run.

3 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one home with wealth.

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3 *As measurer of days:* Soma being identified with the Moon, two of whose names are Soma (whence *sombâr*, Monday), and Indu. *Distilling oil:* pouring out fatness (rain).

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BOOK VIII.

CHAPTER I.

I. Agni.

WITH all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength!
2 Whate'er, in this perpetual course, we sacrifice to God and God,
That gift is offered but in thee.
3 May he be our beloved King and excellent sweet-toned Hotar: may
We with bright fires be dear to him!

II. Indra.

FOR you from every side we call Indra away from other men:
Ours, and none others', may he be!
2 Unclose, our manly hero! thou for ever bounteous, yonder cloud
For us, thou irresistible!
3 As the strong bull leads on the herds, he stirs the people with his might,
The ruler irresistible.

Ṛigveda I. 26. 10, 6, 7. The Ṛishi is Śunaḥśepa. The metre is Gâyatrí.

Ṛigveda I. 7. 10, 6, 8. The Ṛishi is Madhuchchhandas. The metre is Gâyatrî

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III. Agni.

WONDERFUL, with thy saving help, send us thy bounties, gracious Lord:
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!

2 Prosper our kith and kin with thy protecting powers inviolate, never negligent!
Keep far from us, O Agni, all celestial wrath, and wickedness of godless men!

IV. Vishṇu.

WHAT, Vishṇu, is the name that thou proclaimest when thou declaredst, I am Ṣipivishṭa?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.

2 This offering to-day, O Ṣipivishṭa, I, skilled in rules, extol, to thee the noble.
Yea, I, the poor and weak, praise thee, the mighty, who dwellest in the realm beyond this region.

Ṛigveda VI. 48. 9, 10. The Ṛishi is Ṣamyu. The metres are (1) Bṛihatî, (2) Satobṛihatî. Stanza 1 is a repetition of I. i. i. 4. 7.

Ṛigveda VII. 100. 6, 5, 7. The Ṛishi is Vasishṭha. The metre is Trishṭup.

1 *Proclaimest: parichakshi:* or, perhaps, despisest. The Ṛigveda, instead of *parichakshi nâma*, has *parichakshyam bhût*:—'What was there to be blamed in thee, O Vishṇu?' The stanza is unintelligible. The Commentator says: 'Vishnu formerly abandoned his own form, and assuming another artificial shape, succoured Vasishtha in battle. Recognizing the God, the Ṛishi addresses him with the verse.' *Sipivishta* is said to be a word of equivocal meaning. 'clothed with rays of light,' and 'denuded.' See note in Wilson's Translation of the Ṛigveda, and Muir, *O. S. Texts*, IV. p. 86. *Form: varpas:* or, perhaps, plan.

2 *This offering:* the Ṛigveda has 'this name.' *This region:* of air.

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3 O Vishṇu, unto thee my lips cry Vashaṭ! Let this mine offering, Ṣipivishṭa, please thee!
May these my songs of eulogy exalt thee! Do ye preserve us evermore with blessings!

V. Vâyu. Indra and Vâyu.

VÂYU, the bright is offered thee. best of the meath, at morning rites.
Come thou to drink the Soma juice, God, longed-for on thy team-drawn car!

2 O Vâyu, thou and Indra are meet drinkers of these Soma draughts,
For unto you the drops proceed like waters gathering to the vale.

3 Vâyu and Indra, mighty twain, borne on one chariot, Lords of strength,
Come to our succour with your steeds, that ye may drink the Soma juice!

VI. Soma Pavamâna.

THEN thou, made beautiful by night, enterest into mighty deeds,
When prayers impel the golden-hued to hasten from Vivasvân's place.

---

3 *Vashaṭ:* an exclamation—meaning, probably, may he (Agni) bear it (to the Gods)!—used at the moment of pouring the sacrificial oil or clarified butter on the fire. *Ye:* Gods. The concluding *Pâda* or half-line is common to many of the hymns ascribed to Vasishṭha and his family.

Ṛigveda IV. 47. 1—3. The Ṛishi is Vâmadeva. The metre is Anushṭup.

1 *The bright:* juice, understood.

Ṛigveda IX. 99. 2—4. The Ṛishis are the two Rebhasûnus, of the family of Kaṣyapa. The metre is Anushṭup.

1 *By night: kshapâ:* Professor Ludwig translates the word by 'der fürst,' 'the prince,' meaning Soma. *Enterest into mighty deeds:* or, more in accordance with Sâyaṇa, plungest into the sacred food: 'tauchst in die Opferspeisen.'—Benfey. *Vivasvân's place:* the chapel or sacrificial chamber. See *Vedische Studien*, I. p p. 241, 242.

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2 We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,
That which kine took into their mouths, of old, and princes take it now.
3 They with the ancient psalm have sung to him as he is purified,
And sacred songs which bear the names of Gods have supplicated him.

VII. Agni.

With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial Lord of holy rites.
2 May the far-striding Son of Strength, our friend who brings felicity,
Who pours his gifts like rain, be ours!
3 From near and far away do thou, the everlasting, evermore
Protect us from the sinful man!

VIII. Indra.

Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!

---

2 *Kine took into their mouths:* in the shape of the grass from which the milky portion of the libation is produced. *Princes:* the rich institutors of the sacrifice.

Ṛigveda I. 27. 1—3. The Ṛishi is Ṣunaḥṣepa. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 2. 7.

Ṛigveda VIII. 88. 5, 6. The Ṛishi is Nṛimedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iv. i. 2. 9.

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2 The earth and heaven cling close to thy victorious might, as sire and mother to their child.
When thou attackest Vṛitra all the hostile bands shrink and faint, Indra, at thy wrath.

IX. Indra.

THE sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
2 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
3 Showing the hidden, he drave forth the cows for the Angirasas,
And Vala he cast headlong down.

X. Indra.

THOU speedest down to succour us this ever-conquering God of yours,
Him who is drawn to all our songs;
2 The warrior whom none may wound, the Soma-drinker ne'er o'erthrown,
The chieftain of resistless might.
3 O Indra, send us riches, thou omniscient, worthy of our hymns:
Help us in the decisive fray!

Ṛigveda VIII. 14. 5, 7, 8. The Ṛishis are Goshûktin and Aśvasûktin. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 3. 7.

2 *Vala:* the demon who stole the cows of the Gods and hid them in a cave.

Ṛigveda VIII. 81. 7, 9. The Ṛishi is Śrutakaksha or Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 3. 6.

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XI. Indra.

THAT lofty power and might of thine, thy strength and thine intelligence,
And thy surpassing thunderbolt, the wish makes keen.

2 O Indra, heaven and earth augment thy manly force and thy renown :
The waters and the mountains stir and urge thee on.

3 Vishṇu the lofty ruling power, Varuṇa, Mitra sing thy praise :
In thee the Maruts' company have great delight.

XII. Agni.

O AGNI, God, the people sing reverent praise to thee for strength :
With terrors trouble thou the foe!

2 Wilt thou not, Agni, lend us aid to win the cattle, win the wealth?
Maker of room, make room for us!

3 In the great fight cast us not off, Agni, as one who bears a load :
Snatch up the wealth and win it all!

Ṛigveda VIII. 15. 7—9. The Ṛishis are Goshûktin and Aśvasûktin. The metre is Ushṇih.

1 *The wish:* our hopes and wishes expressed in prayer, praise, and sacrifice, which augment and stimulate all the powers of the God to whom they are addressed.

Ṛigveda VIII. 64. 10—12. The Ṛishi is Virûpa. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 2. 1

2 *To win the cattle:* the original hymn is a prayer for aid in an expedition for the recovery of stolen cattle.

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XIII.

Indra.

BEFORE his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.

2 Even fiercely-moving Vṛitra's head he severed with his thunderbolt,
His mighty hundred-knotted bolt.

3 That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

XIV.

Indra.

KIND-THOUGHTED is the noble, gladdening, friendly one.

2 Approach, O beauteous hero, this auspicious pair that draws the car!
These two are coming near to us.

3 Bend lowly down, as 'twere, your heads: he stands amid the water-flood,
Pointing with his ten horns the way.

Ṛigveda VIII. 6. 4, 6, 5. The Ṛishi is Vatsa. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 5. 3, and stanza 3 of I. ii. ii. 4. 8.

This hymn is not taken from the Ṛigveda. The first line appears to be a fragment. The metre of stanzas 2 and 3 is Gâyatrî.

1 *Friendly one: sûnarî:* Dawn appears to be intended. According to Benfey, *stutiḥ*, song of praise, is understood.

3 *Bend lowly down:* to receive Indra's blessing. *Ten horns:* fingers, according to Sâyaṇa. The Scholiast does not name the deity of the hymn.

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CHAPTER II.

I. Indra.

PRESSERS, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy!
2 The two strong bay steeds, yoked by prayer, hither shall bring to us our friend,
Indra, song-lover, through our songs.
3 The Vṛitra-slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us!

II. Indra.

LET the drops pass within thee as the rivers flow into the sea!
O Indra, naught excelleth thee.
2 Thou, wakeful hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
3 O Indra, Vṛitra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms!

Ṛigveda VIII. 2. 25, 27, 26. The Ṛishis are Medhâtithi and Priyamedhas. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 3. 9.

2 *Indra:* instead of *indram* the Ṛigveda has *śrutam*, 'renowned.'

Ṛigveda VIII. 81. 22—24. The Ṛishi is Śrutaksha or Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. 1. 4.

3 *Thy forms:* thy various bodies or splendours, that is, the Gods who abide in thee, according to Śâyaṇa's explanation. Or the meaning may be, thy troops or bands, especially the Maruts.

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III. Indra.

HELP, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house!

2 May this our God, great, limitless, smoke-bannered, excellently bright,
Urge us to holy thought and wealth!

3 Like some rich lord of men, may he, Agni, the banner of the Gods,
Refulgent, hear us through our lauds!

IV. Indra.

SING this, beside the flowing juice, to him, your hero, much invoked,
To please him as a mighty Bull!

2 He, excellent, withholdeth not his bounteous gift of wealth in kine
When he hath listened to our songs.

3 May he with might unclose for us the cows' stall, whosesoe'er it be,
To which the Dasyu-slayer goes!

Ṛigveda I. 27. 10—12. The Ṛishi is Ṣunaḥṣepa. The metre is Gâyatrî. Stanza 1 is a repetition of I. i. i. 2. 5.

3 *The banner of the Gods:* who, like a banner, brings the Gods together; or, the herald of the Gods, he who notifies to them, as Sâyaṇa explains.

Ṛigveda VI. 45. 22—24. The Ṛishi is Ṣamyu. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. i. 3. 1.

3 *Whosesoe'er it be:* the meaning of *kuvitsasya* here is somewhat uncertain. Sâyaṇa explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, May Indra open for us the cow-stall and give us the wealth of any Dasyu or barbarian whom he, that is, we under his guidance, may attack. Benfey translates:—'Dann zu Kuvitsa's Stalle geht, dem stierreichen, der Räuberfeind, und öffnet ihn mit seiner Kraft;' Then goes the robbers' foeman to Kuvitsa's stable rich in steers, And throws it open with his power.

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V. Vishṇu.

THROUGH all this world strode Vishṇu : thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

2 Vishṇu, the guardian, he whom none deceiveth, made three steps, thenceforth
Establishing his high decrees.

3 Look ye on Vishṇu's works whereby the friend of Indra, close-allied,
Hath let his holy ways be seen !

4 The princes evermore behold that loftiest place of Vishṇu, like
An eye extended through the heavens.

5 This, Vishṇu's station most sublime, the sages, ever-vigilant,
Lovers of holy song, light up.

6 May the Gods help and favour us out of the place whence Vishṇu strode
Over the back and ridge of earth.

VI. Indra.

LET none, no, not thy worshippers, delay thee far away from us !
Even from far away come thou unto our feast, or listen if already here !

Ṛigveda I. 22. 17—21, 16. The Ṛishi is Medhâtithi. The metre is Gâyatrî. Stanza 1 is a repetition of I. iii. i. 3. 9.

4 *The princes :* the Sûris, lords, the wealthy institutors of sacrifice.

5 *Light up :* glorify with their praises.

6 *Over the back and ridge of earth : pṛithivyâ adhi sânavi :* the Ṛigveda has *pṛithivyâ sapta dhâmabhih*, 'O'er the seven regions of the earth,' that is, over the whole earth.

Ṛigveda VII. 32. 1, 2. The Ṛishi is Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 5. 2, and Satobṛihatî in stanza 2.

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2 For here, like flies on honey, those who pray to thee
sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope,
as men set foot upon a car.

VII.

Indra.

SUNG is the song of ancient time: to Indra have ye
said the prayer.
They have sung many a Bṛihatî of sacrifice, poured
forth the worshipper's many thoughts.
2 Indra hath tossed together mighty stores of wealth,
and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the
draughts of Soma have made Indra glad.

VIII.

Soma Pavamâna.

FOR Vṛitra-slaying Indra, thou, Soma, art poured
that he may drink,
And for the guerdon-giving man, the hero sitting in
his seat.
2 Friends, may the princes, ye and we, obtain this
most resplendent one,
Gain him who hath the smell of strength, win him
whose home is very strength!
3 Him with the fleece they purify, brown, golden-hued,
beloved of all,
Who with exhilarating juice flows forth to all the deities.

Vâlakhilya IV. 9, 10. The Ṛishi is Âyu. The metre is Bṛihatî in stanza 1, and Satobṛihatî in stanza 2.

1 *Bṛihatî:* verse in the Bṛihatî metre.

Ṛigveda IX. 98. 10, 12, 7. The Ṛishis are Ambarîsha and Ṛijiśvan. The metre is Gâyatrî. Stanza 1 is a repetition of II. v. ii. 18. 3, and stanza 3 of I. vi. ii. 1. 8.

2 *Who hath the smell of strength: vâjagandhyam:* 'fragrant and invigorating.'—Wilson; 'forming or having a wagon-load of goods or spoil.'—S. P. Lexicon. *Whose home is very strength: vâjapastyam:* 'food and dwellings.'—Wilson; 'him who has a house full of goods'—S. P. Lexicon.

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IX. Indra.

INDRA whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
2 In battles with the foe urge on our mighty ones who give the treasures dear to thee;
And may we with our princes, Lord of tawny steeds! pass through all peril, led by thee!

X. Indra.

COME, priest, and of the savoury juice pour forth a yet more gladdening draught!
So is the hero praised who ever prospers us.
2 Indra, whom tawny coursers bear, praise such as thine, preëminent,
None by his power or by his goodness hath attained.
3 We, seeking glory, have invoked this God of yours, the Lord of wealth,
Who must be magnified by constant sacrifice.

XI. Agni.

SING praise to him, the Lord of light. The Gods have made the God to be their messenger,
To bear oblation to the Gods.
2 Agni, the bounteous giver, bright with varied flames, laud thou, O singer Sobhari,
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice!

Ṛigveda VII. 32. 14, 15. The Ṛishi is Vasishṭha. The metre is Satobṛihatî in stanza 1, which is a repetition of I. iii. ii. 4. 8, and Bṛihatî in stanza 2.

Ṛigveda VIII. 24. 16—18. The Ṛishi is Visvamanas. The metre is Ushṇih. Stanza 1 is a repetition of I. ii. ii. 3. 6.

Ṛigveda VIII. 19. 1, 2. The Ṛishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 3, and Satobṛihatî in stanza 2.

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XII. Soma Pavamâna.

EXPRESSED by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the press-boards, even as men a fort, gold-hued, hast settled in the vats.

2 He beautifies himself through the sheep's long fine wool, the bounteous, like a racing steed,
Even Soma Pavamâna who shall be the joy of sages and of holy bards.

XIII. Indra.

HERE, verily, yesterday we let the Thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day! Now range you by the glorious one!

2 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us!

XIV. Indra-Agni.

INDRA and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

Ṛigveda IX. 107. 10, 11. Ascribed to the Seven Ṛishis. The metre is Bṛihatî in stanza 1, which is a repetition of I. vi. i. 3. 3, and Satobṛihatî in stanza 2.

2 *The bounteous: mîḍhvân:* the Ṛigveda has *mîḷhe*, 'in battle.'

Ṛigveda VIII. 55. 7, 8. The Ṛishi is Kali. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 3. 10, and Satobṛihatî in stanza 2.

2 *The wolf:* according to Sâyaṇa, 'the robber.' The reason of mentioning either is not obvious. *The savage beast: vâraṇaḥ:* 'the elephant.'—Benfey.

Ṛigveda III. 12. 9, 7, 8. The Ṛishi is Viśvâmitra. The metre is Gâyatrî. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 3 and 4.

1 *In your deeds of might:* in your battles with the fiends of darkness ye restore the brightness of the heavens.

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2 To Indra and to Agni prayers go forward from the holy task
Along the path of sacred Law.
3 Indra and Agni, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

XV.

Indra.

Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.
2 As a wild elephant rushes on, this way and that way mad with heat,
None may restrain thee, yet come hither to the draught! Thou movest mighty in thy power.
3 When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight—
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

XVI.

Soma Pavamâna.

The Pavamânas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
2 From heaven, from out the firmament hath Pavamâna been effused
Upon the back and ridge of earth.

Rigveda VIII. 33. 7—9. The Ṛishi is Medhyâtithi. The metre is Bṛihati. Stanza 1 is a repetition of I. iv. i. 1. 5.

2 *Mad with heat:* that is. *mast*, or, Anglo-Indicè, *must: dânâ* in the text being probably the instrumental case of *dânam*, a fragrant fluid which is said to flow from the temples of a male elephant when he is in rut.

Rigveda IX. 63. 25, 27, 26. The Ṛishi is Nidhruvi. The metre is Gâyatrî.

1 *Holy lore: kâvyâ:* that is, wisdom or wise thoughts.

2 *Upon the back and ridge of earth.* upon the raised altar.

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3 The Pavamânas have been shed, the beautified swift Soma-drops,
Driving all enemies afar.

XVII. Indra-Agni.

INDRA and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.

2 Indra and Agni, singers skilled in melody hymn you bringing lauds:
I choose you both to bring me food.

3 Together, with one mighty deed, Indra and Agni, ye shook down
The ninety forts which Dâsas held.

XVIII. Agni.

O CHILD of Strength, to thee whose look is lovely, with oblations we,
O Agni, have poured forth our songs.

2 To thee for shelter are we come, as to the shade from fervent heat,
Agni, who glitterest like gold!

3 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou brakest down the forts.

Ṛigveda III. 12. 4—6. The Ṛishi is Viśvâmitra. The metre is Gâyatrî. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 1 and 2.

Ṛigveda VI. 16. 37—39. The Ṛishi is Vitahavya or Bharadvâja. The metre is Gâyatrî.

1 *Child of Strength: sahaskṛita:* literally, made or produced by strength, that is, by violent agitation of the fire-drill.

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XIX. Agni.

To give eternal glow, we pray Vaiṣvânara the holy one,
Lord of the light of sacrifice.

2 Who, furthering the light of Law, hath spread himself to meet this work:
He sends the seasons, mighty one.

3 Love of what is and what shall be, Agni, in his beloved forms,
Shines forth alone as sovran Lord.

CHAPTER III.

I. Agni.

Wise Agni, in the ancient way, making his body beautiful,
Hath been exalted by the sage.

2 I invocate the Child of Strength, Agni whose glow is bright and pure,
In this well-ordered sacrifice.

3 So, Agni, rich in many friends, with fiery splendour seat thyself
With Gods upon our sacred grass!

The hymn is not taken from the Ṛigveda. The metre is Gâyatrî.

3 *Love: kâmaḥ:* desire and hope. *In his beloved forms:* according to Sâyaṇa, *dhâmasu* here = *sthâneshu*, in places or abodes, that is, in the three worlds.

Ṛigveda VIII. 44. 12—14. The Ṛishi is Virûpa. The metre is Gâyatrî.

1 *Way: janmanâ:* the Ṛigveda has *manmanâ*, 'with the ancient hymn.'

3 *Rich in many friends: mitramahas:* 'thou who hast Mitra's splendour.'—Ludwig.

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II. Soma Pavamâna.

O THOU with stones for arms, thy powers, rending the fiends, have raised themselves:
Drive off the foes who compass us!

2 Hence conquering with might when car meets car, and when the prize is staked,
With fearless heart will I sing praise.

3 None, evil-minded, may assail this Pavamâna's holy laws:
Crush him who fain would fight with thee!

4 For Indra, to the streams they urge the tawny rapture-dropping steed,
Indu, the bringer of delight.

III. Indra.

COME hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!

2 Vṛitra's devourer, he who burst the cloud, brake forts, and drave the floods,
Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm.

Ṛigveda IX. 53. 1—4. The Ṛishi is Avatsâra. The metre is Gâyatrî.

1 *With stones for arms: adrivaḥ:* generally an appellative of Indra, slinger or wielder of the stone or thunderbolt; here, according to Sâyaṇa, meaning *grâvavan soma*, 'O Soma, possessed of,' that is, 'expressed by, the stones.'

2 *When car meets car:* in battle. *When the prize is staked:* in the chariot-race, or in battle.

4 *To the streams:* into the Vasatîvarî waters.

Ṛigveda III. 45. 1—3. The Ṛishi is Viśvâmitra. The metre is Bṛihatî. Stanza 1 is a repetition of I. iii. ii. 1. 4.

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3 Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

IV. Indra.

Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kaṇvas drink thy fill!

2 May the drops gladden thee, Lord Indra, and obtain bounty for him who pours the juice!
Soma, shed in the press, thou stolest and didst drink, and hence hast won surpassing might.

V. Indra.

Thou as a God, O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra. I speak my words to thee.

---

3 *Like pools of water:* the meaning appears to be, as Professor Ludwig suggests: thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour water into a lake. Professor Wilson, in his Translation of the Ṛigveda Sanhitá, following Sâyaṇa, paraphrases thus: 'Thou cherishest the celebrator of the pious rite, as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou imbibest the Soma) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.'

Ṛigveda VIII. 4. 3, 4. The Ṛishi is Devâtithi. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 1. 10, and Satobṛihatî in stanza 2.

2 *Thou stolest and didst drink:* 'thou didst covertly drink.'—Stevenson.

Ṛigveda I. 84. 19, 20. The Ṛishi is Gotama. The metre of stanza 1, which is a repetition of I. iii. ii. 1. 5, is Bṛihatî, and of stanza 2 Satobṛihatî.

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2 Let not thy bounteous gifts, let not thy saving help fail us, good Lord, at any time!
And measure out to us, thou lover of mankind, all riches hitherward from men!

VI. Dawn.

This Lady, excellent and kind, after her sister shining forth,
Daughter of Heaven, hath shown herself.
2 Red, like a mare, and beautiful, holy, the mother of the kine,
The Dawn became the Aṣvins' friend.
3 Yea, and thou art the Aṣvins' friend, the mother of the cows art thou:
O Dawn, thou rulest over wealth.

VII. Aṣvins.

Now Morning with her earliest light shines forth, dear daughter of the Sky:
High, Aṣvins, I extol your praise:
2 Children of Ocean, mighty ones, discoverers of riches, Gods,
Finders of treasure through our prayer!

---

2 *From men:* away from other men.

Ṛigveda IV. 52. 1—3. The Ṛishi is Vâmadeva. The metre is Gâyatrî.

1 *After her sister:* when Night has departed.

2 *Holy: ṛitâvarî:* or, constant; true to *ṛitam*, the law and order of the universe. *The kine:* the early rays of light, or the days. *The Aṣvins' friend:* as being worshipped at the same time as the Aṣvins who herald her approach.

Ṛigveda I. 46. 1—3. The Ṛishi is Praskaṇva. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 4. 4.

2 *Children of Ocean: sindhumâtarâ:* sons of the river or sea of air and cloud, the aerial ocean. *Through our prayer:* or, with their thought.

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3 Your lofty coursers hasten on over the everlasting realm,
When your car flies with wingèd steeds.

VIII. Dawn.

O Dawn who hast a store of wealth, bring unto us that splendid gift
Wherewith we may support children and children's sons!

2 Thou radiant Lady of sweet strains, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously!

3 O Dawn who hast a store of wealth, yoke red steeds to thy car to-day.
Then bring us all delight and all felicities!

---

3 *Lofty coursers: kakuhâsaḥ:* the word as an adjective means, exalted, eminent, and the substantive, *aśvâḥ*, horses, may be understood. According to Professor Roth *kakuhâsaḥ*, is a substantive, meaning the seats, or other parts, of chariots. According to Sâyaṇa, who is followed by Benfey, *kakuhâsaḥ* means hymns of praise. *Everlasting: jûrṇâyâm:* the meaning of the word here is somewhat uncertain. Derived from the root *jṛ*, it signifies grown old, decayed, decrepit (uralt = ewig:—Benfey). Sâyaṇa derives it from another root: 'much-extolled.'—Stevenson.

Ṛigveda I. 92. 13—15. The Ṛishi is Gotama. The metre is Ushṇiḥ.

1 *Who hast a store of wealth: vâjinîvati:* according to the commentators, 'partaker of sacrificial food,' 'enriched with holy rites;' according to Professor Roth, 'possessed of, and travelling with, swift horses;' according to Professor Ludwig, 'rich in horses;' according to Professor Pischel, 'rich in mares.' See Max Müller, *Vedic Hymns*, Part I. p. 442.

2 *Lady of sweet strains: sûnṛitâvati:* wakener of the 'charm of earliest birds' and all pleasant sounds of morning. 'Famed for thy gracious, faithful words.'—Stevenson. 'O excellent one.'—Ludwig.

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IX. Aṣvins.

O Aṣvins, wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold!
2 Hither may they who wake at dawn bring, to drink Soma, both the Gods,
Health-givers, wonder-workers, borne on paths of gold!
3 Ye who brought down the hymn from heaven, a light that giveth light to men,
Do ye, O Aṣvins, bring strength hither unto us!

X. Agni.

I THINK of Agni who is kind, whom, as their home, the milch-kine seek:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home.
Bring food to those who sing thy praise!
2 For Agni, God of all mankind, gives the strong courser to the man.
Agni gives ready gear for wealth, he gives the best when he is pleased.
Bring food to those who sing thy praise!
3 That Agni who is praised as kind, to whom the milch-kine come in herds,
To whom the racers, swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise!

Ṛigveda I. 92. 16, 18, 17. The Ṛishi is Gotama. The metre is Ushṇih.

1 *Wealthy in kine and gold:* a prolepsis; so that it may be wealthy.

2 *They who wake at dawn:* according to Sâyaṇa, the horses of the Aṣvins. The expression may apply with equal propriety to the priests who rise at day-break to perform the morning sacrifices.

Ṛigveda V. 6. 1, 3, 2. The Ṛishi is Vasuṣruta. The metre is Pankti.

1 *Strong enduring steeds: nityâso vâjinaḥ:* or, 'constant worshippers,' according to Sâyaṇa.

2 *Ready gear for wealth: râye svâbhuvam* is difficult to construe. Professor Roth suggests that *rayim* is the correct reading, 'wealth at hand,' or 'prepared, for use.'

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XI. Dawn.

O HEAVENLY Dawn, awaken us to ample opulence to-day,
Even as thou didst waken us with Satyaśravas,
Vayya's son, high-born! delightful with thy steeds!

2 Daughter of Heaven, thou dawnedst on Sunîtha,
Śuchadratha's son;
So dawn thou on one mightier still, on Satyaśravas,
Vayya's son, high-born! delightful with thy steeds!

3 So, bringing treasure, shine to-day on us, thou daughter of the Sky,
As on one mightier thou hast dawned, on Satyaśravas,
Vayya's son, high-born! delightful with thy steeds!

XII. Aśvins.

To meet your treasure-bringing car, the car that is most dear to us,
Aśvins, the Ṛishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

2 Pass, Aśvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers of the flood! Lovers of sweetness, hear my call!

Ṛigveda V. 79. 1—3. The Ṛishi is Satyaśravas. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 4. 3.

2 *On one mightier still: sahîyasi:* or, 'on the very strong;' *atiśayenabalavati.*—Sâyaṇa. Nothing is known regarding the persons mentioned, who appear to have been members of one family. Satyaśravas, the Ṛishi who invokes the blessing on himself, may have been the son of Sunîtha who was the son of Vaya, who was the son of Śuchadratha. See Ludwig, *Der Rigveda*, III. p. 156.

Ṛigveda V. 75. 1—3. The Ṛishi is Avasyu. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 3. 10.

2 *Over all: prajâḥ*, or *viśaḥ*, people, or tribes, being implied in *viśvâḥ*.

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3 Come to us, O ye Aṣvins twain, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, with your store of wealth! Lovers of sweetness, hear my call!

XIII. Agni.

AGNI is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames are mounting to the vault of heaven.

2 For the Gods' worship hath the priest been wakened: kind Agni hath arisen erect at morning.
Kindled, his radiant might is made apparent, and the great God hath been set free from darkness.

3 When he hath roused the line of his attendants, with the bright milk bright Agni is anointed.
Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drinketh.

XIV. Dawn.

THIS light is come, amid all lights the fairest: born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the morning.

---

3 *Rudras:* bright Gods. See Pischel, *Vedische Studien*, I. pp. 57, 58. *With your store of wealth: vājinîvasû:* see note on *vājinîvati*, which word has much the same meaning, stanza 1 of Hymn VIII. of this Chapter.

Ṛigveda V. 1. 1—3. The Ṛishi is Gavishṭhira. The metre is Trishṭup. Stanza 1 is a repetition of 1. i. ii. 3. 1.

3 *The line of his attendants: gaṇasya raṣanâm:* the row of ministering priests. But the exact meaning is uncertain: 'when he looses the (dark) fetters of the (world's) tribes.'—Stevenson.

Ṛigveda I. 113. 1—3. The Ṛishi is Kutsa. The metre is Trishṭup.

1 *Savitar* is the morning sun.

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2 The fair, the bright is come with her white offspring:
to her the Dark one hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.

3 Common, unending is the sisters' pathway: taught by the Gods alternately they travel.
Fair-formed, of different hues and yet one-minded,
Night and Dawn clash not, neither do they tarry.

XV. Aṣvins.

AGNI, the bright face of the Dawns, is shining: the singers' pious voices have ascended.
Borne on your chariot, Aṣvins, turn you hither, and come unto our brimming warm libation!

2 Most frequent guests, they scorn not what is ready: even now the lauded Aṣvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most healthful guards from trouble.

3 Yea, come at milking-time, at early morning, at noon of day, and when the Sun is setting,
By day, at night, with most auspicious favour! Not only now the draught hath drawn the Aṣvins.

---

2 *Her white offspring:* the light clouds. Or 'bright offspring,' the sun whom she precedes. *Both the heavens: dyâvâ:* or, Day and Night.

Ṛigveda V. 76. 1—3. The Ṛishi is Bhaumya. The metre is Trishṭup.

1 *Face of the Dawns: ushasâm anîkam:* similarly in Ṛigveda I. 113. 19, Ushas or Dawn is called *aditer anîkam*, 'the face of Aditi.' *Warm libation: gharmam:* offering of hot milk or other heated beverage.

3 As heralds of light the Aṣvins naturally appear before the dawn, and are most appropriately worshipped at day-break. "It need not, however, supprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation."—J. Muir, *Original Sanskrit Texts*, V. p. 239.

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XVI. Dawn.

THESE Dawns have raised their banner: in the eastern half of middle air they spread abroad their shining light.
Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.

2 Rapidly have the ruddy beams of light shot up: the red cows have they harnessed, easy to be yoked.
The Dawns have made their pathways as in former times: red-hued, they have attained refulgent brilliancy.

3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

XVII. Aṣvins.

AGNI is wakened: Sûrya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.
The Aṣvins have equipped their chariot for the course. God Savitar hath roused the world in sundry ways.

2 When, O ye Aṣvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power!
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil!

Rigveda I. 92. 1.—3. The Ṛishi is Gotama. The metre is Jagatî.

1 *These Dawns:* 'We have the term *Ushasah*, in the plural, intending according to the Commentator, the divinities that preside over the morning: but, according to Yâska, the plural is used honorifically only, for the singular personification.'—Wilson. *The cows:* the Dawns. *Mothers:* of the day.

2 *The red cows:* the red clouds of Morning.

3 *Who pours the juice:* who presses out and offers libations of Soma juice.

Rigveda I. 157. 1—3. The Ṛishi is Dîrghatamas. The metre is Jagatî.

1 *The mighty twain:* heaven and earth. *Savitar:* the Sun as the great cause of life and motion.

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3 Nigh to us come the Aṣvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men!

XVIII. Soma Pavamâna.

THY streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of wealth.

2 He flows beholding on his way all well-belovèd sacred lore,
Green-tinted, brandishing his arms.

3 He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.

4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth!

---

3 *Three-wheeled car:* see Ṛigveda I. 34. 2, 5, 9. *To cattle and to men: dvipade chatushpade:* literally, "to biped (and) to quadruped.'

Ṛigveda IX. 77. 1—4. The Ṛishi is Avatsâra. The metre is Gâyatri.

2 *Well-belovèd sacred lore:* or, wise and well-belovèd thoughts.

3 *King of elephants: ibhaḥ* and *râjâ* being taken together in the sense of elephant-king, or stately and noble elephant. See *Vedische Studien*, I. p. XV. *The wood:* meaning, as referring to Soma, the wooden trough or vat. 'Sits on the waters like a hawk.'—Wilson.

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BOOK IX.

CHAPTER I.

I. Soma Pavamâna.

FORWARD have flowed the streams of power, of this the mighty one effused,
Of him who waits upon the Gods.

2 The singers praise him with their song, and learned priests adorn the steed
Born as the light that merits laud.

3 These things thou winnest quickly, while men cleanse thee, Soma, nobly rich!
O meet for praise, fill full the sea!

II. Indra.

THIS Brahman, comer at due time, named Indra, is renowned and praised.

2 To thee alone, O Lord of Strength, go, as it were, all songs of praise.

3 Like streams of water on their way, let bounties, Indra, flow from thee!

Ṛigveda IX. 29. 1—3. The Ṛishi is Nṛimedha. The metre is Gâyatrî.

1 *Of power:* the Ṛigveda has, 'with power.' *Waits upon the Gods:* or, decorates.

2 *The steed:* the swiftly-flowing Soma.

3 *These things:* the blessings for which the Ṛishi prays in the following verses of the original hymn. *O meet for praise:* the Ṛigveda has *ukthyam* agreeing with *samudram*, the sea, that is the Soma vat or reservoir, 'that claims our praise.'

These lines are not taken from the Ṛigveda. Each consists of two Pâdas, or one line, of Gâyatri. Stanza 1 is a repetition of I. v. ii. 1. 2, and stanza 3 of I. v. ii. 2. 7.

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III. Indra.

EVEN as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.

2 Great in thy power and wisdom, strong, with thought that comprehendeth all!
Wide hast thou spread in majesty.

3 Thou very mighty one, whose hands by virtue of thy greatness wield
The golden bolt that breaks its way!

IV. Agni.

HE who hath lighted up the joyous castle, wise courser like the steed of cloudy heaven,
Bright like the Sun with hundredfold existence:

2 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.

3 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

Ṛigveda VIII. 57. 1—3. The Ṛishi is Priyamedha. The metre is Anushṭup in stanza 1, which is a repetition of I. iv. ii. 2. 3, and Gâyatrî in stanzas 2 and 3.

2 *Wide hast thou spread:* or, Thou hast filled full (the universe).

Ṛigveda I. 149. 3—5. The Ṛishi is Dîrghatamas. The metre is Virâj, each stanza containing three Pâdas of a Trishṭup stanza.

1 *The joyous castle: puram nârmiṇîm:* or, the castle Nârmiṇî. According to Sâyaṇa, the northern altar, or the ground where the sacrificial assembly is held, is intended; but this is only a conjectural explanation.

2 *Doubly born:* from the fire-drill and again at consecration. *Three luminous realms: trî rochanâni:* the bright sky, which is spoken of as threefold. *Where waters gather:* according to Sâyaṇa, in the place of sacrifice where water is collected for ceremonial purposes. But the reference is probably to Agni's appearance, in the form of lightning, in the watery clouds of heaven.

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V. Agni.

AGNI, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious, with service!
2 For, Agni, thou art now the promoter of strength auspicious,
Lofty sacrifice, power effective.
3 Through these our praises, come thou to meet us, bright as the sunlight,
Agni, kindly with all thy faces!

VI. Agni.

IMMORTAL Jâtavedas, thou bright-hued refulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
2 For thou art offering-bearer, well-loved messenger, and charioteer of holy rites.
Accordant with the Aṣvins and with Dawn grant us heroic strength and lofty fame!

VII. Indra.

THE old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.

Ṛigveda IV. 10. 1—3. The Ṛishi is Vâmadeva. The metre is Padapankti (5 × 5). Stanza 1 is a repetition of I. v. i. 5. 8.

2 *The promoter:* literally, the charioteer.

Ṛigveda I. 44. 1, 2. The Ṛishi is Praskaṇva. The metre is Bṛihatî in stanza 1, which is a repetition of I. i. i. 4. 6. and Satobṛihatî in stanza 2.

2 *Charioteer:* promoter.

Ṛigveda X. 55. 5—7. The Ṛishi is Bṛihaduktha. The metre is Trishṭup. Stanza 1 is a repetition of I. iv. i. 4. 3.

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2 Strong is the red Bird in his strength, great hero, who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
3 Through these the Thunderer gained strong manly vigour, through whom he waxed in strength to slaughter Vṛitra;
These who through might of actual operation sprang forth as Gods in course of Law and Order.

VIII. Maruts.

HERE is the Soma ready pressed: of this the Maruts, yea, of this
Self-luminous, the Aṣvins, drink.
2 Of this, moreover, purified, set in three places, procreant,
Drink Varuṇa, Mitra, Aryaman.
3 Yea, Indra, like the Hotar-priest, will in the early morning drink,
At pleasure, of the milky juice.

IX. Sûrya.

VERILY, Sûrya, thou art great; truly, Âditya, thou art great.
O most admired for greatness of thy majesty, God, by thy greatness thou art great.

---

2 *The red Bird:* the Sun, with whom Indra is identified.

3 *Through these:* probably the stars are intended. '(Accompanied) by these Maruts.'—Wilson.

Ṛigveda VIII. 83. 4—6. The Ṛishi is Vindu or Pûtadakṣha. The metre is Gâyatrî. The original hymn is addressed to the Maruts, who are specially invoked in stanzas 8—12.

2 *Set in three places:* in a trough, a straining-cloth, and a vessel called *Pûtabhṛit*. *Procreant:* granting children to the worshipper.

3 *The Hotar-priest:* Agni.

Ṛigveda VIII. 90. 11, 12. The Ṛishi is Jamadagni. The metre is Bṛihatî in stanza 1, which is a repetition of I. iii. ii. 4. 4, and Satobṛihatî in stanza 2.

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2 Yea, Sûrya, thou art great in fame: thou evermore, O God, art great.
Thou by thy greatness art the Gods' High-Priest, divine, far-spread unconquerable light.

X.

Indra.

COME, Lord of rapturous joys, to our libations with thy bay steeds, come
With bay steeds to our flowing juice!
2 Known as best Vṛitra-slayer erst, as Indra Ṣatakratu, come
With bay steeds to our flowing juice!
3 For, Vṛitra-slayer, thou art he who drinks these drops of Soma: come
With bay steeds to our flowing juice!

XI.

Indra.

BRING to the wise, the great, who waxeth mighty your offerings and make ready your devotion.
Go forth to many tribes as man's controller!
2 For Indra the sublime, the far-pervading, have singers generated prayer and praises:
The sages never violate his statutes.
3 The choirs have stablished Indra King for ever, for victory him whose anger is resistless:
And for the bays' Lord strengthened those he loveth.

Ṛigveda VIII. 82. 31—33. The Ṛishi is Sukaksha. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 1. 6.

Ṛigveda VII. 31. 10—12. The Ṛishi is Vasishṭha. The metre is Virâj. Stanza 1 is a repetition of I. iv. i. 4. 6.

3 *Strengthened:* 'barhayâ for abarhayan, as is clear from what precedes.'—Ludwig. Sâyaṇa takes *barhayâ* as the imperative: 'urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.'—Wilson.

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XII. Indra.

If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and not abandon him to woe.
2 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.

XIII. Indra.

Hear thou the call of the juice-drinking press-stone: mark thou the sage's hymn who sings and lauds thee!
Take to thine inmost self these adorations!
2 I know and ne'er forget the hymns and praises of thee, the conqueror, of thy power immortal.
Thy name I ever utter, self-refulgent!
3 Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us!

XIV. Indra.

Sing strength to Indra that shall set his chariot in the foremost place!
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager! Let the weak bowstrings break upon the bows of our weak enemies!

Ṛigveda VII. 32. 18, 19. The Ṛishi is Vasishṭha. The metre is Bṛihatî in stanza 1, which is a repetition of I. iv. i. 2. 8, and Satobṛihatî in stanza 2.

Ṛigveda VII. 22. 4—6. The Ṛishi is Vasishṭha. The metre is Virâj.

1 *Juice-drinking:* that presses out the juice of the Soma plant, and so may be said to drink it. The Scholiast inserts *mama*, of me: 'Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the Soma).'—Wilson.

Ṛigveda X. 133. 1—3. The Ṛishi is Sudâs. The metre is Ṣakvarî.

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2 Thou didst destroy the Dragon: thou sentest the rivers down to Earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies!

3 Destroyed be all malignities and all our enemy's designs!
Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies!

XV. Indra.

Rich be the praiser of one rich and liberal, Lord of bays! like thee:
High rank be his who lauds the juice!

2 His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.

3 Give us not, Indra, as a prey unto the scornful or the proud:
Help, mighty one, with power and might!

XVI. Indra.

Come hither, Indra, with thy bays, come thou to Kaṇva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

---

2 *The Dragon:* Ahi, the demon of drought.

Rigveda VIII. 2. 13—15. The Ṛishis are Medhâtithi and Priyamedha. The metre is Gâyatrî. Stanza 2 is a repetition of I. iii. i. 4. 3.

1 *Who lauds the juice: stotâ*, the praiser, being repeated from line 1. Instead of *sutasya* the Rigveda has *śrutasya*:—'Rich be the praiser of one rich, munificent, and famed like thee: High rank be his, O Lord of bays!'

Rigveda VIII. 34. 1, 3, 2. The Ṛishi is Nipâtithi. The metre is Gâyatrî. Stanza 1 is a repetition of I. iv. ii. 1. 7.

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2 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

3 May the stone bring thee as it speaks, the Soma-stone with ringing voice!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

XVII. Soma Pavamâna.

For Indra flow most rich in sweets, O Soma, bringing him delight!

2 Bright, meditating sacred song, these juices have sent Vâyu forth.

3 They were sent forth to feast the Gods, like chariots speeding in the race.

XVIII. Agni.

Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who knoweth all that is, even as the Sage who knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it grows bright.

---

3 *Bring thee:* instead of *vakshatu* the Ṛigveda has *yachhatu*, 'guide.'

Ṛigveda IX. 67. 16, 18, 17. The Ṛishi is Jamadagni. The metre is Dvipadâ Gâyatrî.

2 *Meditating sacred song: vipaśchitaḥ:* the Ṛigveda has *madintamâḥ* 'best giveis of delight.' *Have sent Vâyu forth:* have drawn him down from heaven. 'Are let forth for Vâyu.'—Wilson.

Ṛigveda I. 127. 1—3. The Ṛishi is Paruchchhepa. The metre is Anyashṭi. Stanza 1 is a repetition of I. v. ii. 3. 9.

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2 We, sacrificing, call on the best worshipper, thee eldest of Angirasas, singer! with hymns, thee, brilliant one! with singers' hymns;
Thee, wandering round, as 'twere, the sky, thee who art Hotar-priest of men, whom, Bull with hair of flame, the people must observe, the people that he speed them on.

3 He with his blazing power refulgent far and wide, he verily it is who conquers demon foes, conquers the demons like an axe:
At whose close touch things solid part, and what is stable yields like trees. Subduing all he keeps his ground and flinches not, from the skilled archer flinches not.

CHAPTER II.

I. Agni.

O AGNI, strength and fame are thine: thy fires blaze forth on high, O thou refulgent God!
Sage, passing bright, thou givest to the worshipper, with power, the wealth that merits laud.

2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy mothers, aidest them as son: thou joinest close the earth and heaven.

---

2 *Angirasas:* a semi-divine priestly family, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

3 *Demon foes:* Druhs, or evil and hostile spirits. *From the skilled archer flinches not:* not even a strong man armed with his conquering bow can turn him from his course.

Rigveda X. 140. 1—6. The Ṛishi is Agni Pâvaka. The metre is Vishṭârapankti (8 + 12 + 12 + 8) in stanza 1; Satobṛihatî in 2—4; Uparishṭâjjyotish in 5; and Triṣhṭup in 6.

2 *Both thy mothers:* heaven and earth. *Joinest close:* or, 'satisfiest.'

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3 O Jâtavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs!
In thee have they heaped viands various, many-formed; wealth-born, of wondrous help are they.
4 Agni, spread forth, as ruler, over living things: give wealth to us, immortal God!
Thou shinest out from beauty fair to look upon: thou leadest us to beauteous power.
5 I laud the Sage, who orders sacrifice, who hath great riches under his control.
Thou givest blest award of good, and plenteous food, thou givest wealth that wins success.
6 The men have set before them, for his favour, Agni, strong, visible to all, the holy.
Thee, Lord divine, with ears to hear, most famous, mens' generations magnify with praise-songs.

II.

Agni.

Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
2 Thy spark is black and crackling; kindled in due time, O bounteous, it is taken up.
Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

---

5 *I laud:* or, We praise: not in the text, but apparently necessary to complete the sentence. Such ellipses are occasionally found in the Veda.

Rigveda VIII. 19. 30. 31. The Ṛishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 2, and Satobṛihati in stanza 2.

2 *Thy spark is black:* the meanings of *drapsaḥ* and *nîlavân* here are uncertain, and the translation of the line, which follows Professor Ludwig's explanation, is somewhat conjectural. Sâyaṇa's interpretation is different:—'O recipient of divine service, the watery, cart-conveyed, spring-produced, shining god is offered up to thee.'—Stevenson.

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III. Agni.

HIM, duly coming, as their germ have plants received:
this Agni have maternal Waters brought to life.
So, in like manner, do the forest trees and plants
bear him within them and produce him evermore.

IV. Agni.

AGNI grows bright for Indra: he shines far resplendent in the sky:
He sends forth offspring like a queen.

V. Agni.

THE sacred hymns love him who wakes and watches:
to him who watches come the holy verses.
This Soma saith to him who wakes and watches,
I rest and have my dwelling in thy friendship.

VI. Agni.

AGNI is watchful, and the Ṛichas love him: Agni is watchful, Sâma hymns approach him.
Agni is watchful, to him saith this Soma I rest and have my dwelling in thy friendship.

Ṛigveda X. 91. 6. The Ṛishi is Aruṇa. The metre is Jagatî.

1 Agni is produced in the form of lightning by the waters of the rmament, or the clouds, and descends with the rain into plants and trees, rom the wood of which he is brought forth as sacrificial fire by attrition.

The stanza is not taken from the Ṛigveda. The metre is Gâyatrî.

1 According to Sâyaṇa the meaning of the second line is, He produces various sorts of food for the enjoyment of the Gods, like a buffalo-cow: *mahishî*, great or powerful female, meaning both queen-consort and buffalo-cow.

Ṛigveda V. 44. 14. The Ṛishi is Avatsâra. The metre is Trishṭup.

1 *Holy verses: sâmâni:* Sâmas, hymns, or songs of praise.

Ṛigveda V. 44. 15. The Ṛishi is Avatsâra. The metre is Trishṭup.

1 *Ṛichas:* plural of *ṛich*, a verse of praise.

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VII.

Gods.

PRAISE to the friends who sit in front! to those seated together, praise:
I use the hundred-footed speech.

2 I use the hundred-footed speech, I sing what hath a thousand paths,
Gâyatra, Trishṭup, Jagat hymn.

3 Gâyatra, Trishṭup, Jagat hymn, the forms united and complete,
Have the Gods made familiar friends.

VIII.

Agni.

AGNI, is light, light is Agni, Indra is light, light is Indra,
Sûrya is light, light is Sûrya.

2 O Agni, turn again with strength, turn thou again with food and life:
Save us again from grief and woe!

3 O Agni, turn again with wealth: sprinkle thou us from every side
With thine own all-supporting stream!

The hymn is not taken from the Ṛigveda. The metre is Gâyatrî, somewhat irregular in stanza 1.

1 *The friends who sit in front:* the friendly Gods who sit in the foremost place at sacrifice, or who, according to the Scholiast, have taken their seats before the beginning of the sacrifice. *Hundred-footed:* having countless feet or measures; meaning, according to the Scholiast, much the same as 'what hath a thousand paths,' i. e. producing good results for us by an infinite number of ways.

3 *Made familiar friends:* literally, made their homes or places of delight; i. e. the Gods have become accustomed to, and take delight in, hymns in the Gâyatrî, Trishṭup, and Jagatî metres.

The hymn is not taken from the Ṛigveda. The metre is Gâyatrî. Stanzas 2 and 3 occur in the Yajurveda.

1 Agni is thus identified with Indra who is identified with Sûrya the Sun-god.

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IX. Indra.

If I, O Indra, were, like thee, the single ruler over wealth
My worshipper should be rich in kine.
2 I should be fain, O Lord of power, to strengthen and enrich the sage,
Were I the lord of herds of kine.
3 Thy goodness, Indra, is a cow yielding in plenty kine and steeds
To worshippers who press the juice.

X. The Waters.

Yea, Waters, ye bring health and bliss: so help ye us to energy
That we may look on great delight!
2 Give us a portion of the dew, the most auspicious that ye have,
Like mothers in their longing love!
3 For you we gladly go to him to whose abode ye speed us on,
And, Waters, give us procreant strength!

XI. Vâta.

May Vâta breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life!

Rigveda VIII. 14. 1—3. The Ṛishis are Goshûktin and Aṣvasûktin. The metre is Gâyatrî.

Rigveda X. 9. 1—3. The Ṛishi is Sindhudvîpa, or Triṣirâs, son of Tvashṭar. The metre is Gâyatrî.

1 *Great delight:* meaning, according to the Scholiast, perfect knowledge of Brahma.

2 *Of the dew: rasasya:* or, of the juice or moisture, meaning the rain.

3 The meaning of the first line is obscure. 'The purport is possibly a recommendation to be regular in practising ablution.'—Wilson.

Rigveda X. 186. 1—3. The Ṛishi is Ula. The metre is Gâyatrî. Stanza 1 is a repetition of I. ii. ii. 4. 10.

1 *Vâta:* the God of Wind.

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2 Thou art our father, Vâta, yea, thou art our brother and our friend:
So give us strength that we may live!
3 The store of Amrit laid away yonder, O Vâta, in thine home—
Give us thereof that we may live!

XII. Agni.

The fleet steed wearing divers forms, the eagle bearing his golden raiment to his birthplace,
Clothed in due season with the light of Sûrya, red, hath begot the sacrifice in person.
2 Multiform seed he laid in waters, lustre which gathered on the earth and there developed.
In the mid-air establishing his greatness, he cries aloud, seed of the vigorous courser.
3 He hath, enduing thousand robes that suit him, as sacrifice upheld the light of Sûrya,
Giver of ample gifts in hundreds, thousands, supporter of the heavens, earth's Lord and ruler.

XIII. Vena.

They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuṇa's envoy, the Bird that hasteneth to the home of Yama.

---

3 *The store of Amrit:* of the drink of immortality. Instead of *amṛitam nihitam guhâ* the Ṛigveda has *amṛitasya nidhir hitaḥ*, 'the treasure of the immortal which is placed, etc.'—Max Müller.

This hymn is not taken from the Ṛigveda. The metre is Trishṭup.

1 *The fleet steed:* or, the strong one. *The eagle:* or, fair-pinioned; both words *vâji* and *suparṇaḥ* meaning Agni. *His birthplace:* the heavens. *The sacrifice: medham*, meaning especially animal sacrifice.

3 *Robes that suit him:* his own appropriate flames. There is no substantive in the text.

Ṛigveda X. 123. 6—8. The Ṛishi is said to be Vena, son of Bhṛigu. The metre is Trishṭup. Stanza 1 is a repetition of I. iv. i. 3. 8. Vena, the deity of the original hymn, is, apparently, the Sun as he rises in the mist and dew of the morning. The name does not occur in this extract.

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2 Erect, to heaven hath the Gandharva mounted,
pointing at us his many-coloured weapons:
Clad in sweet raiment beautiful to look on, for he,
as light, produceth forms that please us.

3 When as a spark he cometh near the ocean, looking
with vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour,
maketh dear glories in the loftiest region.

CHAPTER III.

I. Indra.

SWIFT, rapidly striking, like a bull who sharpens his
horns, terrific, stirring up the people,
With eyes that close not, bellowing, sole hero, Indra
subdued at once a hundred armies.

2 With him loud-roaring, ever watchful, victor, bold,
hard to overthrow, rouser of battle,
Indra the strong, whose hand bears arrows, conquer,
ye heroes, now, now vanquish in the combat!

3 He rules with those who carry shafts and quivers,
Indra who with his band brings hosts together,
Foe-conquering, strong of arm, the Soma-drinker,
with mighty bow, shooting with well-laid arrows.

---

2 *The Gandharva:* Vena, the rising Sun.

3 *The ocean:* the sea of air.

The original hymn is one of the obscurest in the whole Ṛigveda. The Commenter Mahîdhara interprets Vena by *chandra*, the Moon. Professor Wilson says: 'The general purport of the *Sûkta* [hymn] makes it [Vena] equivalent to the thunder-cloud.' Professor Roth, whom Professor Grassmann follows, identifies Vena Gandharva with the Rainbow. According to Professor Ludwig, Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the original hymn in his *Cosmology of the Ṛigveda*, pp. 34 ff.

Ṛigveda X. 103. 1—3. The Ṛishi is Apratiratha, son of Indra. The metre is Trishṭup. The original hymn is a prayer for aid and victory in a coming battle.

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II.

Bṛihaspati. Indra.

BṚIHASPATI, fly with thy chariot hither, slayer of demons, driving off our foemen!
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies!

2 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra!

3 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it—
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage!

III.

Indra. Bṛihaspati.

PIERCING with conquering strength the cow-stalls, Indra, pitiless hero with unbounded anger,
Victor in fight, unshaken and resistless—may he protect our armies in our battles!

2 Indra guide these: Bṛihaspati, and Soma, the guerdon, and the sacrifice precede them;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish!

3 Ours be the potent host of mighty Indra, King Varuṇa, the Maruts, and Âdityas!
Uplifted is the shout of Gods who conquer, high-minded Gods who cause the worlds to tremble.

Ṛigveda X. 103. 4—6. A continuation of I. The Ṛishi and metre are the same.

1 *Bṛihaspati:* the Lord of Prayer, frequently addressed together with Indra, appears here as a militant deity.

Ṛigveda X. 103. 7—9. A continuation of II. The Ṛishi and metre are the same.

2 *Guide these:* be the leader of our men. *The guerdon: dakshiṇâ:* the honorarium bestowed upon the priests who perform the sacrifice before battle

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IV. Indra. Maruts.

BRISTLE thou up, O Maghavan, our weapons: excite the spirits of my warring heroes!
Urge on the strong steed's might, O Vṛitra-slayer, and let the din of conquering cars go upward!

2 May Indra aid us when our flags are gathered: victorious be the arrows of our army!
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset!

3 That army of the foemen, O ye Maruts, which, striving in its mighty strength, approaches,
Hide ye and bury it in pathless darkness that not a man of them may know the other!

V. Aghâ.

BEWILDERING the senses of our foemen, seize thou their bodies and depart, O Aghâ!
Attack them, set their hearts on fire with sorrows: so let our foes abide in utter darkness!

2 Advance, O heroes, win the day. May Indra be your sure defence!
Mighty and awful be your arms, that none may wound or injure you!

Ṛigveda X. 103. 10, 11. Stanza 3 is not taken from the Ṛigveda. The Ṛishi and metre are the same.

2 *When our flags are gathered:* 'apparently comparable with the signis collatis of the Romans.'—Ludwig.

Stanzas 1 and 2 are taken from Ṛigveda X. 103. 12, 13, concluding the whole original hymn comprised in I.—V. 2. The Ṛishi is the same. The metre is Trishṭup in stanza 1 and Anushṭup in 2. Stanza 3 is taken from Ṛigveda VI. 75. 16, ascribed to the Ṛishi Pâyu. The metre is Trishṭup. In the Ṛigveda the deity of stanza 1 is Apvâ, said by Sâyaṇa to be a deity presiding over sin, and by Mahîdhara to mean sickness, or fear.

1 *Aghâ:* Sin, personified. The Ṛigveda has *apve*, O Apvâ.

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3 Loosed from the bowstring fly away, thou arrow, sharpened by our prayer!
Go to the foemen, strike them home, and let not one be left alive!

VI. Indra and others.

LET ravens and strong-pinioned birds pursue them: yea, let that army be the food of vultures!
Indra, let none escape, no sin-remover: behind them all let following birds be gathered!

2 This host of foemen, Maghavan! that cometh on in warlike show—,
Meet it, O Vritra-slayer, thou, Indra, and Agni, with your flames!

3 There where the flights of arrows fall like boys whose locks are yet unshorn,
Even there may Brahmaṇaspati, may Aditi protect us well, protect us well through all our days!

VII. Indra.

DRIVE Râkshasas and foes away, break thou in pieces Vritra's jaws:
O Vṛitra-slaying Indra, quell the foeman's wrath who threatens us!

Stanza 3 is taken from Ṛigveda VI. 75. 17, ascribed to Pâyu.

Stanzas 1 and 2 are not taken from the Ṛigveda. The metre is Trishṭup in stanza 1; Anushṭup in 2, and Pankti in 3.

1 *Ravens: kaṅkâh:* usually, herons; but carrion-eaters seem to be intended. *Sin-remover: aghahârah:* meaning, perhaps, priest; pious man, according to Sâyaṇa.

3 *Like boys whose locks are yet unshorn:* 'The point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *viṣikhâ* from *kumârâ*, and translates: 'Where the arrows fly, young and old;' that is, feathered and unfeathered.

Stanzas 1 and 2 are taken from Ṛigveda X. 152. 3, 4, ascribed to Indra's Mothers, the Consorts of the Gods. The metre is Anushṭup. The metre of stanza 3, which is not in the Ṛigveda, is Virâḍjagatî (11 + 11 + 12 + 12).

1 *Râkshasas:* demons hostile to man.

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2 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury!

3 Strong, ever-youthful are the arms of Indra, fair unassailable, never to be vanquished:
These first let him employ when need hath come on us, wherewith the Asuras' great might was overthrown.

VIII. Soma. Varuṇa.

THY vital parts I cover with thine armour: with immortality King Soma clothe thee!
Varuṇa give thee what is more than ample, and in thy victory may Gods be joyful!

2 Blind, O my foemen, shall ye be, even as headless serpents are:
May Indra slay each best of you when Agni's flame hath struck you down!

3 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him! My nearest, closest mail is prayer, my closest armour and defence.

---

3 *The Asuras' great might:* the Asuras here are demons who live in perpetual hostility with the Gods, a comparatively late sense of the word.

Stanzas 1 and 3 are taken from Ṛigveda VI. 75. 18, 19, ascribed to Pâyu. Stanza 2 is not from the Ṛigveda. The metre is Trishṭup in stanza 1 and Pankti in 3.

1 *Armour:* the *varman*, coat of mail, or defensive armour, protected the shoulders, back, chest, and lower parts of the body.

2 *Agni's flame:* the lightning.

3 In the Ṛigveda this stanza is in the Anushṭup metre, and ends with the word 'prayer.'

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IX.

Indra. All-Gods.

LIKE a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us!

2 Gods, may our ears hear that which is auspicious, may our eyes see that which is good, ye holy!
Extolling you with still strong limbs and bodies, may we attain the age by Gods appointed!

3 Illustrious far and wide, may Indra bless us, may Pûshan bless us, master of all riches!
May Târkshya with uninjured fellies bless us! Bṛihaspati bestow on us his favour! Bṛihaspati bestow on us his favour!

Stanza 1 is taken from Ṛigveda X. 180. 2, ascribed to Jaya. The metre is Trishṭup. Stanzas 2 and 3 are taken from Ṛigveda I. 89. 8, 6. The Ṛishi is Gotama. The metre is Trishṭup in 2, and Virâṭsthânâ, a variety of Trishṭup shortened by two syllables, in 3. The stanza, which I have treated as ordinary Trishṭup with an additional Pâda, ends, in the Ṛigveda, with the first 'favour.'

2 *The age by Gods appointed:* according to the Commentator, one hundred and sixteen, or one hundred and twenty years. Prayers for life extending to a hundred winters, or autumns, frequently occur in the Ṛigveda. The stanza which follows in the original hymn is more explicit: 'A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay; Within whose space our sons become fathers in turn; break ye not in the midst our course of fleeting life!'

3 *Târkshya:* usually described as a divine horse, and probably a personification of the Sun. *Whose fellies are uninjured: arishṭanemiḥ:* taken by Benfey as a Proper Name, Târkshya Arishṭanemi: 'the ring of whose chariot-wheel could not be cut.'—Stevenson.

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CORRIGENDA

Page 37, line 10 of note, *read* '82 *for* 87
" 91, last line of note, *read* Prishadhra *for* Prishadra
" 196, line 1 of note, *read* 1, 6, 2 *for* 1, 5, 2
" 301, head-line of III., *read* Agni *for* Indra
" 304, line 5 of note, *read* iv. ii. 5. 5 *for* ii. ii. 3. 6
" 310, line 15, *read* Indra, *for* Indra.
" 327, line 8 of note, *read* Uparishṭâjjyotis *for* Uparishṭâjjyotish

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